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Terry Schwarzfeld remembered: 'community united in sorrow'

By Cynthia Nyman Engel

In November, Ottawa Hadassah members Debbie Baylin and Toby Yan shared the honour of installing Terry Schwarzfeld as national president of Canadian Hadassah-WIZO at the organization's national convention in Calgary. Just four months later, on March 20, the pair stood together to eulogize their dear friend before a throng of mourners.

Schwarzfeld and her daughter-in-law, Luana Cotsman, were brutally attacked as they strolled along a quiet stretch of beach in Barbados on February 28. Cotsman recovered from serious injuries. Schwarzfeld, who suffered brain injuries, clung to life for two-and-a-half weeks. She died in the Ottawa Hospital on March 18 without regaining consciousness.

Teresa Anne - Terry - Schwarzfeld was 60 years old, a beloved wife, cherished mother, doting first-time grandmother and exceptional role model.

Anticipating the massive outpouring of grief that would be engendered by the publicity surrounding her death, Schwarzfeld's family decided to hold her funeral at Agudath Is-

rael Synagogue rather than at the Jewish Community Memorial Chapel. It was a fitting choice: the chapel could not have contained the participants.

The more than 800 who came to pay their respects filled Agudath Israel's sanctuary and overflowed into the foyer. Evelyn Greaves, high commissioner to Canada for Barbados, and Leroy McClean, Barbados consul-general in Toronto, were among the mourners.

Schwarzfeld's life was filled with kindness, caring for others and a deep devotion to her family, all of which were reflected in fond memories that were received with tears and laughter.

"Terry worked her special magic," said Rabbi Stephen Garten, spiritual leader of Temple Israel, where Schwarzfeld and her family worshipped for 20 years. "Terry belonged to all, to the entire Ottawa Jewish community and beyond ... her spirit was never limited by walls or concrete.

"We are," he said, "one community united in sorrow."

Schwarzfeld recently retired as executive

director of Agudath Israel where she worked closely with Rabbi Charles Popky, the congregation's spiritual leader.

"She was a true *Eishet Chayil*, a true Woman of Valour," he said. "She was a mighty and a remarkable woman."

Rabbi Popky spoke of Schwarzfeld's tremendous energy for her charity work and athletic pursuits, which included skiing, hiking and dragon boating.

"Let's be honest," he said. "Has anyone in this room ever seen Terry stop?"

Ruth Mesbur, spoke lovingly of her "most extraordinary, amazing, loyal friend" and of a friendship that began 57 years ago when both were three. The women had celebrated the 50th anniversary of their friendship in France, and recently marked their 60th birthdays together in Italy.

Mesbur recalled first meeting Schwarzfeld's then-boyfriend, Stephen Cotsman.

"He referred to Terry as *Maidel*," she smiled. "And there was no doubt she was 'the one.'"

Audrey Schwarzfeld told of how her



Terry Schwarzfeld

older sister was always the ringleader, always the role model. She recalled their wonderful parents and the fortunate childhood the five Schwarzfeld siblings had enjoyed as part of the small, close-knit Regina Jewish community.

(Continued on page 2)

Labor joining Bibi: Kosher stamp or fig leaf?

By Uriel Heilman

(JTA) - Depending on interpretation, Labor's decision to join Benjamin Netanyahu's Likud-led coalition grants Israel's incoming government either a kosher seal of approval or a fig leaf to disguise a right-wing agenda.

Either way, Labor's move will make Netanyahu Israel's next prime minister.

After a contentious meeting March 24 Labor Central Committee

members voted 680-507 to join the coalition, which already includes the Likud, Yisrael Beiteinu and Shas parties. The vote provides Netanyahu the Knesset majority he needs to form a new government.

Labor's decision has important implications for the country and the party.

Arguing in favour of joining the government, Labor leader Ehud Barak told party members that Labor's participation in the coalition

was necessary to counteract right-wing forces, ensure that Israel remains committed to the peace process and help the country face uniquely grave threats from Iran, Hezbollah and Hamas.

"We won't be anyone's fig leaf or anyone's third wheel," Barak said. "We will act as an opposing force that will ensure there will not be a narrow right-wing government, but a real government that looks after the State of Israel."

In exchange for Labor joining the coalition, Netanyahu agreed to commit the government to all agreements signed by previous Israeli governments, the pursuit of regional peace and enforcement of the law when it comes to illegal Jewish settlement outposts in the West Bank. The deal also allows Barak to stay on as defence minister and makes him a full partner in the diplomatic process.

For Barak - and perhaps for

many of Israel's international partners - the Netanyahu-led government is now palatable.

For Netanyahu, the partnership with Labor, historically a centre-left party, bumishes the image of an incoming government that risked comprising solely right-wing and religious parties. While such a government would have been a welcome change in some corners of Israel, it likely would have been ill re-

(Continued on page 2)

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Opposition role may position Kadima for next election

(Continued from page 1)

ceived by Israel's allies overseas.

Some European officials already had expressed public misgivings about Netanyahu's coalition, especially the prominence of controversial Yisrael Beiteinu leader Avigdor Lieberman, who was promised the portfolio of foreign minister. While the Obama administration was careful to publicly maintain a neutral stance on the composition of Israel's government, Israeli observers have predicted that a right-wing coalition would be on a collision course with Washington.

Netanyahu himself expressed a preference for avoiding a narrow coalition even before the February 10 vote, which saw significant gains for Israel's right wing. All along, the Likud leader said he'd like to see a national unity government comprising his party, Lahor and the current ruling party, Kadima – and led by him. Like Barak, Netanyahu says the seriousness of the threats Israel is facing mandates a strong, stable government.

Critics say what Netanyahu really seeks is diplomatic cover to pursue



Ehud Barak, left, will join Benjamin Netanyahu in a Likud-led coalition government. (JTA Photo: Brian Hendler)

sue a right-wing agenda.

"We would be entering this government as a third wheel, as a wagging tail, not more than that," Lahor Knesset member Shelly Yachimovich said before the March 24 vote. "There is no shame in sitting in the opposition. On the contrary, it's an honour."

Now the "honour" appears to be

reserved for Kadima. Despite Netanyahu's entreaties, Kadima has refused to join the coalition. Leader Tzipi Livni said she would not join the new government unless Netanyahu committed to the pursuit of a two-state solution to the Israeli-Palestinian conflict and agreed to a rotating premiership that would make her prime minister for two

years.

By staying in opposition Livni – whose party captured 28 seats in the February 10 election, one more than Likud – believes she will be able to solidify Kadima's position as an alternative to the Likud-led government.

Livni is betting that Netanyahu will run into trouble with allies abroad, if he pursues a right-wing agenda, or within his own government, if he follows policies that anger his right-wing partners. That, she figures, would set the stage for Kadima to lead the next government.

Livni's critics say she is putting party before country at a time when Israel can ill afford an unstable government. Iran is pushing forward with its nuclear program, Hezbollah in Lebanon now has missiles capable of reaching Tel Aviv and Hamas in Gaza continues to fire rockets deeper and deeper into Israeli territory.

With Barak, the opposite is true. He can claim he is putting country before party by helping Israel's government deal with these threats and mitigating any right-wing ten-

dencies – but the upshot may be the collapse of the Lahor Party.

Lahor and its predecessor, Mapai, dominated Israeli politics for the country's first three decades, leading every government from 1948 to 1977. Though its representation in the Knesset suffered somewhat in ensuing elections, Lahor remained the voice of the centre-left until 2005, when Ariel Sharon broke away from Likud to form the centrist Kadima Party.

Kadima's establishment pulled supporters from Lahor and, in last month's national election, Lahor fell to an all-time low of fourth place, capturing just 13 seats in the 120-seat Knesset.

While Lahor's decision to join Netanyahu's coalition gives Barak a personal boost – keeping him in the important post of defence minister – it erodes Lahor's place in Israel's political spectrum as the party of the centre-left.

Kadima arguably can now claim that mantle. If Netanyahu succeeds, Likud will gain rather than Lahor. And if Netanyahu fails, Kadima stands to gain, not Lahor.

Daycare centre in Israel named for Terry Schwarzfeld

(Continued from page 1)

"It gave us a rich, healthy base to grow into adulthood," she said.

"Terry and I were best friends," she said. "It is inconceivable to me today, when I am feeling such pain, that you are not here to weep with me. At one blow, the circle of our family has been broken. We are no longer whole."

Adam Cotsman spoke movingly on behalf

of his brothers, David and Simon, and their father, Stephen Cotsman.

"Her very core was good," he said. "My mom was so caring, so smart, so loving. She dedicated her life to making others' lives better. She wouldn't compromise her ideals. She wouldn't give us a fish ... she would teach us how to fish."

"Terry loved life. I wouldn't call her a workaholic; I'd call her a lifeaholic. She was

passionate in every aspect of her being ... She had fire. She accomplished something every day."

"She loved my dad with all her heart. No matter what was going on, it was undeniable how much my parents were in love. They were powerful as a team," he said.

"Nothing can dull the pain of what has happened, but this tragedy could have been worse," said Adam. "If somebody had to be taken between Luana and my mom, my mom would have wanted my brother's wife to survive and for her and David to make each other happy for many years and raise her grandson in the loving way that she helped teach."

He said his mother spent the hours before the attack working with Hadassah, which was her passion ... in Barbados, which was her paradise.

"She spent the day with her husband whom she loved, her son and daughter-in-law, Luana, whom she loved, and her grandson, Benjamin, whom she adored.

"She spent her last moments walking on the beach with her daughter-in-law on a beautiful day. I truly believe if you had told her that morning this was her last day, she wouldn't change a thing."

A large contingent of Hadassah members, representing local, national and international chapters, attended the funeral. Each new arrival was greeted with a hug and a fresh outpouring of tears as they struggled with the devastating loss of their dear friend and leader.

"Hadassah heaven must have needed a national president," said one devastated woman through her tears.

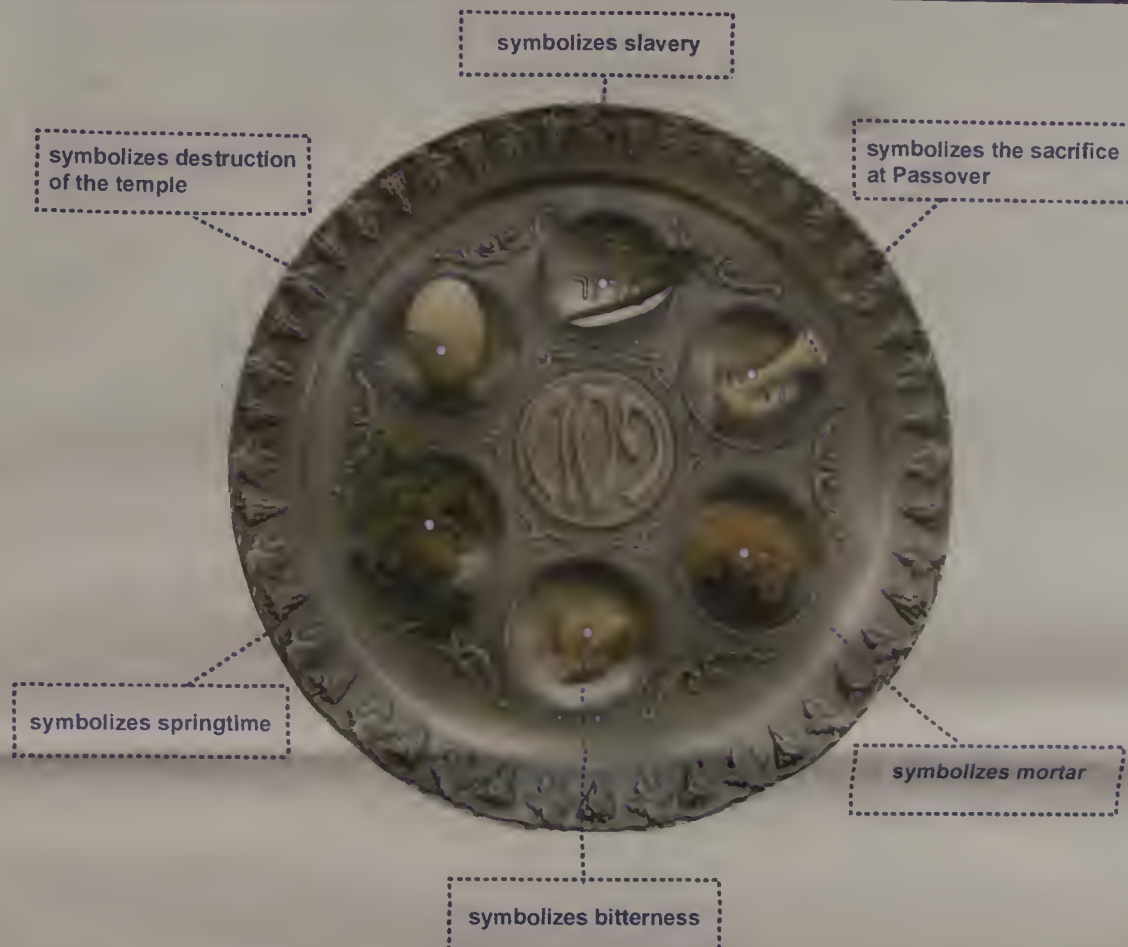
"That must be it," came the tearful reply. "Well, they got a good one."

Canadian Hadassah-WIZO has renamed their daycare centre in Acco, Israel to honour Schwarzfeld's memory. Donations can be made to the Terry Schwarzfeld Ottawa Day Care Centre through the Ottawa office of Canadian Hadassah WIZO at 613-798-7644 or chw.ca.

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THIS YEAR, SYMBOLISM ISN'T ENOUGH.

Every year at Passover we set our tables with food that symbolizes our struggle and our journey to freedom, we recite the ten plagues and we ask 'why is this night different from all others?'

Countless Jewish families here and around the world struggling to meet basic needs, symbolism just isn't enough.

This Passover, take action. Together, we can help Jewish families find freedom from hunger, uncertainty and despair. Your gift to Federation will make a difference.

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Dinner to commemorate heroism of Raoul Wallenberg

The heroism of Raoul Wallenberg, the Swedish diplomat posted to Budapest, Hungary, whose issuing of protective passports between July and December 1944 saved thousands of Jews from the Holocaust, will be

commemorated at a Shabbat dinner Friday, April 24 at Agudath Israel Congregation.

Soviet authorities arrested Wallenberg on January 17, 1945, after they took control of Budapest from the Nazis, accusing him of being an American spy. He was transported to Lubyanka Prison where, the Soviets claimed, he died suddenly of a heart attack in 1947.

There were reports, however, of Wallenberg's still being alive in Soviet prisons years after his reported

death. There were also conflicting reports and speculation about the manner of his death. To this date, the true nature of Wallenberg's fate has remained a mystery.

Wallenberg was honoured at Yad Vashem as one of the Righteous Among the Nations and has been declared an honorary citizen of several countries including Canada, Israel, the United States and Hungary. There is park in Ottawa, one of several around the world, named in his honour.

Keynote speaker at the

dinner will be human rights activist and former MP David Kilgour. Ambassador Ingrid Iremark of Sweden and First Secretary Pal Vastagh of the Hungarian Embassy will be in attendance.

Prices for the dinner are \$35 (adults), \$25 (students) and \$20 (children aged six to 12). There is no charge for children under six. A supervised playroom for children will be available. Reservations must be made by Tuesday, April 21 by calling 613-728-3501.



Raoul Wallenberg's passport photo from June 1944.

Allan Taylor

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A Taste of Tuscany at AJA 50+ registration

By Estelle Melzer
for AJA 50+

Spring is here and Active Jewish Adults (AJA) 50+ has a wide variety of new programs to put some spring into your life. Registration for our spring and summer programs will take place Tuesday, April 21, from

11:00 am to 1:00 pm at the Soloway Jewish Community Centre, 21 Nadolny Sachs Private.

Sign up for an exciting array of classes and activities. Then, at 1:00, join us for *A Taste of Tuscany*, a talk and slide show by Riccardo Smith on the many attractions of the fabled Tuscany countryside. This will be followed by a wine and biscotti party, offering a small taste of the sensual delights of Italy.

If you've been thinking of joining AJA 50+, this is your opportunity. Prospective new members can join for only \$15, a 50 per cent discount for a May-to-August membership, which gives you access to a wonderful array of programs to

keep you active and connected throughout the spring and summer.

Highlights of the program lineup include a brunch, June 21, at the National Arts Centre (NAC) in partnership with the Canada-Israel Cultural Foundation, featuring NAC musicians; a tour of CBC studios with Laurence Wall; a visit to the Israeli Embassy with a chance to chat with Ambassador Miriam Ziv; a talk by Rabbi Steven Garten on 19th century Jewish writing; guided nature walks around the Ottawa area; lunch at Moorside Estate and a tour of the ruins; printmaking and video workshops; a financial workshop; and much more.

Our golf group will be starting up again and many

of our regular activities will continue. These include Drop-in Bridge and Mah-jongg; Jews in Music; Photography; Computer classes, Current Events and more.

AJA 50+ is a volunteer driven, non-profit organization dedicated to providing cultural, health, fitness, recreational, educational and social programs to the 50-plus Jewish population of Ottawa. We have a membership of more than 500 people ranging in age from 50 to 90.

Would you like to get more out of your life? Get connected and get active with AJA 50+.

For more information, call Annette Paquin, AJA 50+ executive director, at 613-798-9818, ext. 309.



Tamir invites you to save the dates for their Tee and Tea August Events!

Tee Up on Monday, August 10th at the Rideau View Golf and Country Club. If you are a golfer and are willing to collect pledges in support of Tamir... Join us and our Honourary Chair J.J. Clarkel

FOR MORE INFORMATION:

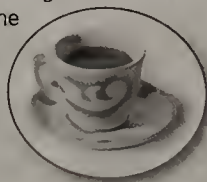
Norm Ferkin or Sue Walker at 613-725-3519 ext. 113 or suewalker@tamir.ca for more details.

AND/OR COME FOR

Tea on Sunday, August 30th where we will honour a founding board member of Tamir, **Jackie Holzman**. Jackie was instrumental in the opening of our first home and has been involved in the Ottawa community for over 40 years.

FOR MORE INFORMATION:

Sharon Reichstein at 613-226-1989 or Sue Walker at 613-725-3519 ext. 113 or suewalker@tamir.ca for more details.



What's happening at Congregation Beth Shalom

Thursday, April 9
Sunday, April 12

Monday, April 13
Tuesday, April 14
Friday, May 1
Thursday, May 7

Community Passover Seder
Kosher for Passover Lunch Buffet
Kosher for Passover Dinner Night Out
Kosher for Passover Lunch Buffet
Kosher for Passover Lunch Buffet
Shabbat Dinner Series
Kibbitz Club Seniors' Lunch
in partnership with Jewish Family Services

Watch for more upcoming events. Everyone is Welcome!

For more information, please contact the synagogue at 613-789-3501, ext. 223 or info@bethshalom.ca
www.bethshalom.ca



Prime Stephen Harper speaks at the Parliament Hill ceremony March 12 in memory of the victims killed in the terrorist attack at the Mumbai Chabad House.

(Photos: Peter Waiser)

Chabad rabbis from across Canada gather in Ottawa

One hundred rabbis from Chabad Lubavitch centres across Canada met for a day-long conference of the Canadian Federation of Chabad Lubavitch in Ottawa on March 12.

While most of the conference was held at the Soloway Jewish Community Centre, the rabbis also journeyed to Parliament Hill for a ceremony in memory of Rabbi Gavriel and Rivka Holtzberg and their four guests who were murdered at the Mumbai Chabad House during the terrorist attacks in Mumbai, India on November 26, 2008.

Speaking at the ceremony, Prime Minis-

ter Stephen Harper described anti-Semitism as "a pernicious evil that must be exposed, confronted and repudiated whenever and wherever it appears."

Harper added that anti-Semitism was "ultimately a threat to us all," and said "Canada will remain an unyielding defender of Jewish religious freedom, a forceful opponent of anti-Semitism in all its forms and a staunch supporter of a secure and democratic State of Israel."

Earlier, MPs representing each of the parties spoke in the House of Commons in tribute to the Holtzbergs.



Chabad Lubavitch rabbis from across Canada visit Parliament Hill March 12.

Letters welcome

Letters to the Editor are welcome if they are brief, signed, timely and of interest to our readership. The Bulletin reserves the right to refuse, edit or condense letters.

The Mailbag column will be published as space permits.

Send your letters to Michael Regensstreif, Ottawa Jewish Bulletin, 21 Nadolny Sachs Private, Ottawa, Ontario K2A 1R9; or e-mail him at mregensstreif@ottawajewishbulletin.com.

YOM HASHOAH COMMEMORATION

**Keynote Speaker: Sarah Niemoeller,
Baroness von Sell**

*Mrs. Niemoeller's late husband Martin,
a Lutheran pastor, led the clerical resistance
against Hitler.*

*Her father and two cousins were tortured
and executed for their roles
in an aborted plot to kill Hitler.*



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Federation faces economic challenges

The ongoing budgetary challenges facing our community have certainly been amplified by the current economic downturn.

The economic turmoil is affecting Federation activities across the board, including fundraising and allocations. Revenues from the endowment fund and annual campaign are down. Accounts receivable on outstanding pledges are greater than originally anticipated and some significant corporate donors have indicated that they will no longer be able to maintain their level of support.

All of these combined factors have led to the Federation facing a \$300,000 reduction in the amount of funds available to distribute this year.

To that end, the Federation has developed and started implementing a necessary cost-cutting plan to ensure the continuing viability and prosperity of our community.

The Federation plan includes the following:

- Reducing the Federation's operating budget by eliminating two full-time positions, merging two other full-time positions and vacating rental space. This



Federation Report

Jonathan
Freedman
Chair

change is in addition to the 1.5 full-time equivalent positions that were eliminated from the Federation's budget last year.

- Reducing all the allocations envelopes by between three and four per cent.

- Eliminating the outreach and innovations allocations envelopes, with a view to reinstating these envelopes when the Federation's financial capacity is sufficient to support them.

- Imposing a moratorium on new programming until such time as the Federation's financial capacity is improved and the community is able to support the expansion of programs.

- Reducing the funding for all religious outreach programs by 50 per cent. These cuts will affect Federation-funded programs run by NCSY, Agudath Israel Congregation, Temple Israel, the Jewish Youth

Library, Ottawa Torah Center and Jewish Education through Torah (JET).

- Reducing the number of afternoon schools that are funded. The schools to which we will no longer allocate funds have seen their enrolment drop dramatically and no longer serve a large number of students and families.

*The Federation
is making every effort
to work co-operatively
with our organizations
to effectively manage
the current
economic crisis ...
minimize its impact*

We do not dispute the value in the programming impacted by these reductions in funding allocations or in the organizations that administer them. Synagogue and religious outreach programs offer the most creative and passionate outreach in our

community.

Unfortunately, under current financial circumstances, funding all programming is no longer a viable option. We are hopeful these organizations will find alternate funding sources to offset our reductions, but we recognize that, under the current economic conditions, it might prove difficult.

The Federation is making every effort to work co-operatively with our organizations to effectively manage the current economic crisis and, where possible, minimize its impact on individuals and on our community as a whole.

The Federation is also working on a plan to revitalize our annual campaign and fundraising efforts.

As a community, we need to recognize the services and organizations that are essential to our collective future and we need to find the funds necessary to maintain them.

It is challenging times such as these which will determine whether we maintain a vibrant and growing Jewish community in Ottawa.

Aviva, Liat, Tal-or and Elishua join me in wishing you all a Happy Passover.

When tragedy strikes, we rally in support

Pesach is one of three pilgrimage festivals on our Jewish calendar.

While there are some liturgical similarities between Pesach and the other two, Shavuot and Sukkot, Pesach alone requires a family meal on the evening of the festival. In fact, while there is a meal that precedes almost all festivals or Jewish holidays, it is only Pesach that requires the family to sit together and celebrate a ritual through a special dinner.

Though the seder is an innovation of the ancient rabbis, the origin of the meal is found in the Torah. In the *Book of Shemot (Exodus)*, we read that the people of Israel are commanded to consume the paschal lamb, the Pesach offering, in family groupings.

This act is so vital to the Exodus experience that the Torah indicates that all who do not have a family must join with one so that every Israelite is sharing the same meal at the very same time. This is a powerful image: every family sharing the same meal at the same time.

This was one of the earliest attempts in Torah to create the bonds that hold the people of Israel together. No one person or family is outside the People of Israel.

The notion that individual families are part of a united people has been one of our people's most powerful strategies for survival. No matter what tragedy befell an individual family, there was always the imperative for that family to be cared for by *Amcha*, the people.

Likewise, whenever the people were challenged by tragedy, individual families



From the pulpit

Rabbi
Steven Garten
Temple Israel

unaffected rallied in support of the people.

Recently, tragedy struck one of our families in Ottawa. In the midst of the personal tragedy that consumed the Cotsman/Schwarzfeld families, there was a unique example of how this concept of peoplehood survives and can serve the best interests of each family in our community.

It has long been a custom in Ottawa for no funerals to be held outside of the Jewish Community Memorial Chapel. Yet this unique tragedy would require a facility that could accommodate the expected large outpouring of community grief and condolence. Only a synagogue or Temple would provide the seating in a respectful manner.

In order to respond to our concept of K'vod HaTzibur and K'vod HaMet, four rabbis of our community supported my efforts, and the efforts of others, to affirm that all the proper rituals and traditions of our religious way of life were followed so that a funeral could be held at Congregation Agudath Israel. The funeral was led by me and Rabbi Charles Popky, Cantor Shneur Bielak and Temple's

Ba'alah Teflah Barbara Okun.

What a wonderful pre-Pesach commitment to the Torah's injunction that no group is more important than the people and no family will be abandoned by the people.

It would be facile to say that out of tragedy came something of value. But it would not be inappropriate to suggest that our community needed to be reminded of just what the notion of peoplehood stands for, and this terrible tragedy served that purpose.


As you and your families sit at the seder table, take a moment to consider

how many families throughout the world are joining together for a similar experience. They will all consume four cups of wine, ask questions and answer them, search for the afikoman and, yes, argue about hard or soft matzah balls.

While we are not still sitting in Egypt eating the paschal sacrifice, we are replicating that mitzvah of the Exodus.

In that shared experience of family units celebrating as part of a people, the people acknowledging the power of family, we find one of the most powerful messages: our survival.

May we never forget that.



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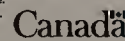
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Was the George Galloway case about free speech?

British MP George Galloway was scheduled to speak April 2 in Ottawa at the Bronson Centre as part of a four-stop Canadian speaking tour that was also to have brought him to Toronto, Mississauga and Montreal.

By the time you read this column, you'll know whether or not Galloway made it to his Canadian dates. Prior to his scheduled visit, the Canadian Border Security Agency had declared him unwelcome in Canada because of his support for Hamas, the terrorist organization that controls Gaza. Immigration Minister Jason Kenney, citing Galloway's "financial, material support for an illegal terrorist organization," said the government would not overturn the agency's decision to keep Galloway out of the country.

As I write – on March 27 – I can't say for sure that Galloway didn't make it to the Bronson Centre. His Canadian tour organizers had a federal court hearing scheduled for March 29 in Toronto and were hoping the court would overturn the ruling barring Galloway from entering Canada. If unsuccessful in court, they vowed to hold the events anyway with Galloway speaking via a closed-circuit Internet connection.

After the war with Hamas in Gaza, Galloway led a 5,000 mile overland convoy that delivered well over \$1.4 million U.S. worth of material goods to Hamas. Not to a UN relief agency, but directly to Hamas. That, apparently, is what got him barred from Canada.



Editor

Michael Regenstreif

In Gaza, Galloway gave an interview to *IslamOnline* in which he heaped praise on Hamas and its "prime minister," Ismail Haniya. He came to Gaza, he said, to "stand beside" Haniya. "I have offered him corporeal and financial support."

Galloway went on to say that Hamas does "nothing illegal here in Gaza," adding "Haniya is the PM of all the free people, not only in Gaza, but also all over the world. We accept him as a PM for the free people."

That was hardly the first time Galloway had shown his support for terrorists. Google him and you'll find lots of examples. On July 22, 2006, during Israel's war with Hezbollah, Galloway told a crowd at a pro-Hezbollah demonstration that "Hezbollah has never been a terrorist organisation" and declared "I am here to glorify the Lebanese resistance, Hezbollah. I am here to glorify the leader, Sheikh Hassan Nasrallah."

In a 1994 speech in Baghdad, Galloway famously told Saddam Hussein, "Sir, I salute your courage, your strength, your indefatigability," although he later claimed to

be saluting the Iraqi people rather than the dictator.

Galloway has been a member of the British House of Commons since 1987. He was originally a member of the Labour Party, but was expelled from the party in 2003. He is now the only MP for Respect, a far-left fringe party.

After the last election, Galloway told *Al-Jazeera*, "I was re-elected despite all the efforts made by the British government, the Zionist movement and the newspapers and news media which are controlled by Zionism."

The Ottawa Peace Alliance was one of the main sponsors of Galloway's Canadian speaking tour. It's hard to see how *peace* fits into George Galloway's agenda.

The Ottawa Peace Alliance and the other Galloway sponsors have framed the issue of his being barred from Canada as a free speech issue and have set up a website called *defendfreespeech.ca*. In reading through the website – at least as of March 27 – there is nothing there about free speech as a principle that applies to all people and all points of view. Only as something that George Galloway deserves.

I find it interesting that they're painting the Galloway case as a free speech issue because one of the other main sponsors of Galloway's Canadian tour is Solidarity for Palestinian Human Rights (SPHR), a group that first gained national attention in 2002

by promising to shut down the speech that Benjamin Netanyahu – then a former prime minister of Israel – was scheduled to give on September 9 that year at Concordia University in Montreal.

True to their promise, SPHR led a violent riot that day at Concordia that forced the cancellation of Netanyahu's speech and, for years afterwards, SPHR trumpeted gleefully about how they prevented Netanyahu from speaking. It's hard to see how *free speech* fits into the SPHR agenda.

And, in a bit of irony, SPHR was to have presented Galloway's Montreal speech in Room 110 of Concordia University's Hall Building, the very room their violent riot prevented Netanyahu from speaking in on September 9, 2002.

The late Terry Schwarzfeld was a good friend of the *Ottawa Jewish Bulletin*. She contributed articles on occasion and I had the great pleasure of sitting down for an interview with her just before she left for Calgary in November to be installed as national president of Canadian Hadassah-WIZO. Our deepest condolences go to the Cotsman and Schwarzfeld families.

And on behalf of everyone at the *Bulletin*, our best wishes to everyone for a happy Passover.

Is today's newspaper tomorrow's ancient artifact?

You will want to save this column for a long time.

In fact, you'll want to save this entire newspaper. And maybe the next issue you receive. And the one after that, too.

Look, it's not the best column you've ever read. I know that. Might as well be blunt. It's not the best column I've ever written, either.

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The point is that it will be a collector's item one day. If you do as I suggest, you'll be able to pull a yellowing, fragile newspaper out from the back of a closet a few decades from now and show it to your grandchildren.

You'll be able to wow them with tales of long ago times and ancient artifacts.

And they'll be able to take this family heirloom with them on the space shuttle when they and their own grandchildren head off to colonize Mars.

Or they'll sell it for a tidy sum at an antique auction somewhere between Ottawa and the moon.

Why? Well, you might have heard that newspapers are dying. In fact, you might have read about it in your daily newspaper. Or perhaps – increasingly more likely – you read about it for free online on the website of your daily newspaper.



Alan Echenberg

Or you heard about it on Twitter.

The newspapers of today will soon be nothing but primordial relics.

In fact, some newspapers are beginning to shut down their ink-and-paper operations and transform themselves into Internet-only entities. Last month, for instance, the *Post-Intelligencer* – which had been appearing daily on the doorsteps of Seattle, Washington for almost a century and a half – shut down its printing presses and became an online newspaper, laying off a whole whack of employees in the process. Its crosstown rival, the *Seattle Times*, now may also be in trouble, because it depended on sharing advertising and production resources with the *Post-Intelligencer*.

Seattle isn't the only North American city facing the prospect of no daily ink-and-newsprint paper. There are many American and Canadian cities that have only one newspaper to begin with, and

many of those papers are in serious trouble.

Here in Ottawa, we have two dailies, but the *Citizen* – the larger of the two – is part of the troubled CanWest empire, which is drowning in debt and has seen its stock plummet dramatically over a number of years from about \$20 a share to about 30 cents.

How did newspapers find themselves in such a pickle? It was a one-two whammy, really. The left jab has been the increasing influence and reach of the Internet over the past couple of decades, and the newspaper industry's failure to capitalize on that trend in a profitable way.

Much of the classified ad revenue that was the industry's great cash cow has been lost to websites such as Craigslist. And newspapers have not found a way to make money off their Internet editions, where they mostly give away content for free. Why buy a paper when you can get your articles quicker and at no cost off the Web?

The right hook – and potential knockout blow for so many newspapers – has been the Great Recession in which we now find ourselves. Newspapers relying more and more on advertising and less and less on paid subscriptions and newsstand sales have seen their revenues dry up as fewer and fewer of their clients pay for ads.

Some print watchers – most notably, Walter Isaacson in *Time Magazine* – have suggested that newspapers can only survive if they stop giving away their content for free online. Isaacson suggested that the industry adopt a model of "micropayments," similar to the way that Apple's iTunes sells music.

"Under a micropayment system, a newspaper might decide to charge a nickel for an article or a dime for that day's full edition or \$2 for a month's worth of Web access," Isaacson wrote in February.

But it may be too late for that. Internet users are already used to getting their media content for free, and newspapers like the *New York Times* and the *Globe and Mail* have actually gone the other way in the last couple of years, giving away more of their online content for free.

More likely, we are in a transitional period for the media. Some newspapers will survive in some form. Others will die off. The need for the product – good journalism – remains, but the container in which it is delivered in future will be unrecognizable from the past.

Better start hoarding those collectors' items.

Alan Echenberg is TVOntario's Parliamentary bureau chief.

Moroccan Jews retain strong ties to the North African kingdom

By Michael Regenstreif

Dating back more than 2,500 years to the time of the destruction of the First Temple in Jerusalem, the Jewish community of Morocco is an ancient one. Although most of the North African kingdom's Jews left in the decades following the founding of the State of Israel in 1948, the country is unique among Arab nations in the pride it takes in its centuries of Jewish heritage.

Morocco is also unique among Arab countries in the attachment still deeply felt by many Jewish emigrants. One such emigrant is Cantor Daniel Benlolo of Congregation Beth Shalom. Although he was just a child when his family left Morocco for Canada, he still speaks of the country of his birth with great affection and enthusiasm. In November, Cantor Benlolo will lead his second Jewish Heritage Tour to Morocco.

The Bulletin recently visited the Em-

bassy of the Kingdom of Morocco and spoke with Ambassador Mohamed Tangi about his country's Jewish community and about expatriate Moroccan Jews around the world.

There was a Jewish population of about 300,000 in Morocco when the State of Israel was founded just over six decades ago. In the following years, as Jews left Arab countries – some by force, some by choice – Morocco gradually lost about 98 per cent of its Jewish population. Many went to Israel where there are now more than 1,000,000 people from Morocco or of Moroccan descent. There is also a sizable Moroccan Jewish community in Canada, particularly in Montreal. Today, said the ambassador, about 5,000 Jews remain in the country.

"Right now the [Jewish] community is concentrated mainly in big cities like Casablanca, Marrakech, Agadir and Tangier," said Tangi, noting Jews used to reside all over the country, in all manner of cities, towns and small villages.

Tangi pointed out that Morocco has no religious criteria to citizenship.

"This is very important because the Jewish community that remained in Morocco is mainly in business, and in administration, but also in politics," he said.

"One of the king's four senior advisers, André Azoulay, is Jewish. As is Serge Berdugo, one of Morocco's ambassadors and a former minister of tourism."

Moroccan Jews, like all Moroccans, explained the ambassador, remain citizens of the country even after a



Ambassador Mohamed Tangi (centre) in his office at the Moroccan Embassy with travel agent Sandra Granatstein (left) and Cantor Daniel Benlolo.

(QJB Photo: Michael Regenstreif)

lifetime away, and have always been free to return to live there, or to visit.

"And they do. It is very fashionable among Moroccan Jewish communities from all over the world to come back and spend the religious holidays in Morocco. The synagogues and the cultural heritage are still there and they are welcome."

There is a deep attachment to Morocco among Moroccan Jews many decades after they've left, he continued to explain.

"They still go back and they still prepare Moroccan food wherever they are."

Many Moroccan Jewish families, he added, wherever they are, still keep a portrait of the king and the flag of the country in their homes.

Despite this, the ambassador said, "there is a worry, among Moroccan Jews all over the world, that the Moroccan Jewish way of life is being lost through assimilation. They have organized meetings recently in Casablanca and Fez where Moroccan Jews from all over the world have gathered to discuss how to pre-

serve Moroccan Jewish identity and the Moroccan Jewish culture."

Moroccan Jews, both there and around the world, Tangi said, are determined to preserve their culture. One of the reasons for this strong attachment to their Moroccan heritage, he added, is the unwavering support offered to Moroccan Jews by King Mohammed V during the Holocaust when he refused to allow the deportation of Moroccan Jews to the European death camps.

Cantor Benlolo's Jewish Heritage Tour of Morocco takes place from November 1 to 12. For information, contact Sandra Granatstein of Carlson Wagonlit Travel at 613-238-4040 or sgranatstein@carlsonwagonlit.com.

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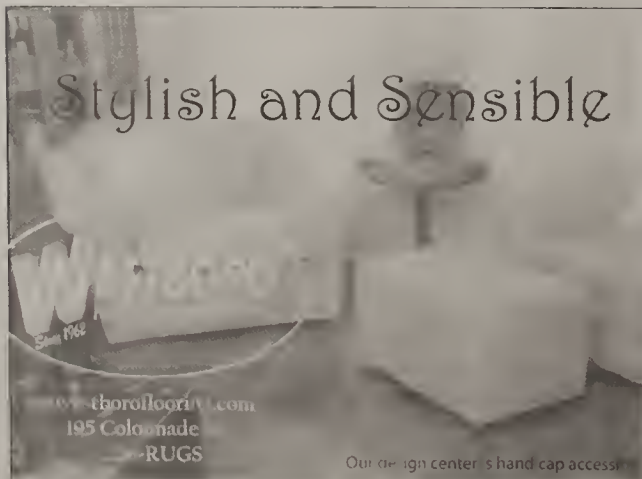
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Once in 28 years: Here comes the Blessing of the Sun

By Rabbi David Kalb
NEW YORK (JTA) – I have this internal iPod in my head that provides theme music for my life. Lately, my theme song is "Here Comes the Sun" by the Beatles. Not only is it my theme song, but, this year, it is the theme song of the entire Jewish people.

Why?
On the 14th of Nissan (April 8), the morning before Erev Pesach (as if we do not have enough to do that day), we will be reciting Birkat Hachamah, the Blessing of the Sun. The blessing, recited every 28 years, marks the time that the sun is in the exact place it was in when the world was created (Brachot 59b).

It may seem strange to recite a blessing that relates to the sun since Jewish observance generally is more oriented toward the moon. Rosh Chodesh, Judaism's celebration of each new month, is based on the new moon and creates the foundation for the Jewish calendar.

So why this Blessing of the Sun? What is the importance of celebrating the anniversary of its creation?

The Torah describes the sun's creation in the Book of Genesis, Chapter 1, lines 14 to 19. We recite these lines from the Torah as part of



Artscroll Publications has released an updated version of "Bircas HaChammah," an analysis of a rare prayer said over the sun once in 28 years.

the Birkat Hachamah service. In lines 14 and 15, God creates two lights that appear to be equal in strength and are responsible for separating day and night, as well as marking holidays, days and years. The Torah does not name these

lights, but one can assume that the light of the night is the moon and the light of the day is the sun.

In line 16, however, something happens: The Torah makes a distinction between the lights. God pronounces the light of the day (the

sun) to be the greater light and the light of the night (the moon) to be the lesser light.

What causes the change from the apparent equality of sun and moon in lines 14-15 to the dominance of the sun in line 16? Why this domi-

nance of the sun when it simply is simply not the case in Judaism?

While both the sun and moon play an equal role in separating day and night, the moon as noted plays a more dominant role in marking holidays and determining the calendar. Why, then, does God pronounce the sun to be dominant over the moon?

The rabbis of the Talmud tell us a story intimately connected to these lines from the Torah (Chullin 60b). When the sun and moon were created, the rabbis tell us, they indeed were equal. But the moon asked God, "Is it possible for two kings to utilize the same crown?" There cannot be two lights that rule the sky; one must be dominant.

In the story, God seems to have heard the question as a display of the moon's arrogance and punished the moon by having the moon diminish itself. The moon responded, "Is it fitting that because I said a correct thing before You that I must diminish myself?" The moon explained that it was not being arrogant and simply was stating a fact: There cannot be two kings.

God, heeding the moon's words, rescinded the punishment and made

(Continued on page 13)

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Tulipathon walk in support of MHI affordable housing May 3

By Danielle Dugas
Social Action Committee –
Adath Shalom
Congregation

"I'm going home now."

We say this mentally at least once a day as we go about our busy daily lives. In the honest moment when I face a homeless person at a street corner, when I must choose to either walk past in a hurry or put a coin into the extended hand holding a hat, I reacquaint myself with that visceral fear – I too could be in that situation.

Once I have passed the person, I reorganize my thoughts and address more immediate concerns. But there are those nagging thoughts that often return long after the encounter. What if? Where is the person now? Where is home?

The Multifaith Housing Initiative (MHI) was begun

in 2002 by some very dedicated Ottawans whose drive, dedication and success are both a wonderful tale and a frightening reminder of a reality that exists close to all of us.

The MHI's aim is to provide affordable housing and support for those whose income leaves them close to the edge of poverty. MHI now owns affordable housing in various parts of the city, including 15 units in Centretown and a 27 unit apartment building in Vanier, but more are needed. Affordable housing can serve as a springboard to greater stability and security and reduce the mental and physical health risks to which these people are subject. Without affordable housing, people cannot become full and equal participants in our society.

Did you know that people who spend more than 30 per cent of their household income on rent are at risk of homelessness?

The average rent for a one bedroom apartment in Ottawa requires a household income of more than \$33,000 per year; 70,000 households in Ottawa have an income of less than \$32,000; 14,000 households pay more than 50 per cent of their gross income for housing; and, in 2008, food prices rose by 7.3 per cent.

There are many ways to help MHI. Adath Shalom Congregation, Temple Israel and the Jewish Federation of Ottawa are organizational members of MHI and Rabbis Reuven Bulka, Arnold Fine and Steven Garten are patrons. But more support, including more members and volunteers, is needed.

Volunteer tasks include working with tenants on the Residents Support Group, organizing events, helping plan campaigns to reach out to other groups and lobby government about the need for more affordable housing, and fundraising. To get involved, contact MHI via the web at multifaithhousing.ca or by calling 613-686-1825.

Again this year, the Ot-

tawa Muslim Association is organizing Tulipathon, a walkathon in support of MHI on Sunday, May 3. The Ottawa Muslim Association has chosen a Sunday – rather than a Saturday – to hold the event so that members of the Jewish community can participate, so it is especially important that we lend our support.

This is one of those rare events that bring people of different faith traditions together as people of faith. Consider walking or sponsoring walkers in support of affordable housing.

If you don't know anyone walking, you can sponsor the event by making a donation directly to MHI on its web site. If you wish to walk with sponsors, you can download a sponsorship form from the web site.

Registration is at 1:30 pm on May 3 at Dow's Lake and the walk begins at 2:00. The route will follow the canal.

As MHI reminds us, we of all faith communities share a common value, our desire to help others in need. This shared value unites us and enables us to work together to help those who require affordable and adequate housing. Doing nothing is not an option.

Everyone should have a home.

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Blessing: anniversary of the creation of the sun

(Continued from page 10)

the moon more dominant than the sun in determining the calendar and holidays. God also instructed the Jewish people to prepare a *chatparah*, an atonement sacrifice, on God's behalf. In other words, according to the Talmud, God acknowledged that God committed a sin against the moon. The sacrifice was offered every Rosh Chodesh and is fulfilled today by offering the Musaf prayer (the additional prayer) on Rosh Chodesh.

Perhaps in telling this story, the rabbis of the Talmud wished to present a new way of looking at God. The story portrays a God who can commit a sin and do *teshuvah* (repentance), a startling new way to look at God and, certainly, an awesome model for our own practice of *teshuvah*.

While the Blessing of the Sun marks the anniversary of the creation of the sun, it also may be viewed as the anniversary of this Talmudic story. The rabbis told the story to embellish the description of the creation of the sun and the moon in the Torah. Their embellishment created a moment in time in which the Jewish people could look at God in a different way. That moment is commemorated by Birkat Hachamah.

On a more general level, think about the way the sun renews itself each day. This can be seen as a model for the way we might renew our relationship with God. Every day, the sun rises and sets; so, too, every day, we need to renew our understanding of God. Birkat Hachamah is a unique extension of this idea. Thus, I believe that, when we recite Birkat Hachamah, we must strive to renew

our understanding of God, to re-envision God.

Let me share what will be going on in my mind – my internal iPod – when I recite Birkat Hachamah this year. Recently, I met someone who told me that he had experienced a series of tragedies. He could not reconcile these tragedies with his vision of God, a vision in which God is directly involved in the events of the world. This posed a difficult challenge to his faith in God.

Asked for guidance, I tried to help this individual re-envision God. I explained that it is possible to envision a God who is not directly involved in the events of the world. This is not to say that the vision of God being directly involved in the events of the world is incorrect; God is infinite. Therefore, we are able to, and perhaps need to, utilize as many visions of God as possible.

In a vision of God where God is not directly involved in the events of the world, God gives us hope when all we feel is despair, strength when all we feel is weakness and love when all we feel is hate. God gives us these blessings and, with these blessings, we have the ability to make miracles happen.

As we recite Birkat Hachamah this year, let us use each day's new light of the sun to continue to look at God in new ways. In so doing, together with God, we renew creation.

David Kalb is the rabbi of Minyan Yavneh on the Upper East Side of Manhattan and the head of academic fellowships at the Conference on Jewish Material Claims Against Germany.

Netanyahu calls his government a 'partner for peace'

JERUSALEM (JTA) – Benjamin Netanyahu said he would continue to pursue a peace agreement with the Palestinians.

The prime minister-designate said his government would continue to be a "partner for peace" during an address March 25 to a Jerusalem economic conference.

Netanyahu also said he would work to develop the Palestinian Authority's economy, calling it a "strong foundation for peace."

Netanyahu's speech to the STEP Jerusalem Wealth Management Conference came less than a day after the Labor Central Committee voted to allow the party to join a Likud-led unity government.

Also March 25, Kadima Party leader Tzipi Livni told Army Radio that the country's future can be influenced from the opposition. She said she did not believe that any of her party's senior members would leave to join the new coalition. Kadima received more votes than Netanyahu's

Likud, but President Shimon Peres invited Netanyahu to form a government, since the right-wing bloc received more votes than the left.

Coalition talks between Kadima and Likud broke down over Netanyahu's refusal to explicitly promise his support to a two-state solution to the Israel-Palestinian problem.

"Some people enter politics to sit on a chair and inflate their egos and, if they don't succeed, they feel lost," Livni told Army Radio. "I have nothing to do with internal Labor processes, but the public will judge its representatives."

"What we saw yesterday was a lack of public faith in politics," she said. "They talk about the good of the country, but the good of the country, among other things, is restoring the public's faith in politics, and, particularly amid an economic crisis, the public needs trust in the government. Politics is not about saying one thing and doing another."



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Brandeis report:

Communities must do more to attract Birthright alums

By Sue Fishkoff

SAN FRANCISCO (JTA) – Nearly 160,000 young Jews from North America have taken part in Taglit-Birthright Israel, a 10-day free Israel trip aimed at revving up their Jewish identities.

Of those who are no longer students, only half have attended any Jewish events since their return.

That's one of the findings of "Tourists, Travelers and Citizens," a new report by the Cohen Center of Modern Jewish Studies at Brandeis University. The report is based on interviews and online surveys of 1,534 Birthright alumni in New York, Los Angeles, San Francisco and Toronto, the four largest Jewish communities in North America.

"It means we have a lot of work to do," says Daniel Brenner, executive director of Birthright Israel NEXT, an organization that tries to steer alumni toward greater Jewish involvement in their home communities.

The Birthright program was instituted in 2000 by mega-philanthropists concerned about what they perceived as the younger generation's lack of Jewish involvement.

Numerous formal and informal evaluations show the participants' connections to Israel and to the Jewish community are enhanced by the trip, but that does not translate into ongoing Jewish involvement, according to the new report.

"Years after their trip, Taglit alumni continue to look more like 'tourists' than 'citizens' in the Jewish community world," the report's authors write. "Although they value their Jewish identities, most have only limited participation in Jewish communal life."

The report shows that 44 per cent of Birthright alumni who are no longer in university or college have not attended any Jewish program since their return from Israel. A further 39 per cent have attended just one or two programs. Only four per cent have taken part in more than four programs.

Toronto shows the greatest success at keeping this population somewhat engaged, with 63 per cent of returnees participating in at least one Jewish event. Report co-author Fem Chertok attributes that to the close-knit nature of Toronto's Jewish community, which keeps Birthright returnees ap-

prised of a well-planned schedule of Jewish programs.

In New York, where 43 per cent of returnees have not attended any Jewish program since their Israel trip, researchers found an array of Jewish offerings but little effort to communicate that information to Birthright alumni. Asked whether they had even heard of a dozen Jewish organizations offering programs for their age group, the largest number – 67 per cent – said they knew of JCC Manhattan and the Ys at 92nd Street and 14th Street, but just 20 per cent had attended events there.

Los Angeles showed the greatest number of completely disengaged alumni, with 53 per cent saying they had attended no Jewish programs since Israel. San Francisco had higher numbers of alumni taking part in one to four activities – 43 per cent and 10 per cent, respectively – but just one per cent said they attended five or more.

Both California cities are hampered by a lack of good programs, say the report's authors. Those that exist, particularly "Friday Night Live in L.A." and the "Bay Area

Tribe" and "Late Shabbat" in San Francisco, are high profile and do draw crowds.

The alumni surveyed in all four cities said they would like to be more involved than they were in Jewish life. Most preferred small gatherings to large, anonymous meat market Jewish events.

"They're happy to eat free food and drink free beer at those big events, but they don't feel it meets their needs to find Jewish community," Chertok reports.

Respondents also said they were interested in learning more about Judaism and Jewish culture and history, including Hebrew, but were wary of outreach groups with a perceived "religious" agenda. They also wanted a network of friends to share those experiences as a way of recreating the camaraderie they felt on their Israel trips.

"Birthright shows people that being part of a group, a Jewish group, is a meaningful experience," report co-author Leonard Saxe says. "They come back hungry for that, and most communities don't provide them with a set of those experiences."

Birthright NEXT, which has chapters in New York and San Francisco, is taking those tips to heart, Brenner says.

Last fall, the organization launched NEXT Shabbat, which encourages Birthright alumni to host Shabbat meals in their homes. It's a peer-driven project, Brenner says: Invitees RSVP online, Birthright NEXT provides resources and recipes on its Web site, and it picks up the tab after hosts submit feedback, which often includes posting photos.

So far, Brenner reports, 2,000 such Shabbat dinners have been held in the past six months. The average age of participants is 25, and 65 per cent of the hosts said they had never invited people to a Shabbat meal before. In 2009, Brenner projects 70,000 young participants.

Brenner points out that many young Jews sign up for Birthright just because it's a free trip.

"They have no intention of doing anything afterwards," he says. "But, if we can meet their real needs, I have no doubt we can help the majority build Jewish community."



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- MAY 13: Choir performs in Montreal
- MAY 17: Choir performs at the Tulip Festival
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- AUGUST 30: Choir performs at the Tamir Tea in honour of Jackie Holzman



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Members of the Yitzhak Rabin Model UN team in Montreal (left to right): Simcha Walfish, teacher Shaya Rodal, Netanel Finkelstein, Adam Sadinsky and Jonathan Golub.

YRHS scores two gavels at Model UN competition

By Cynthia Bates

Yitzhak Rabin High School

Yitzhak Rabin High School's Model United Nations team was in Montreal March 15 to 17 to participate in an intense simulation of real-life debates along with students representing schools from all over Canada and the United States.

Students were assigned to represent particular countries and participate on one of six committees. Extensive research was required in preparation for the intense and detailed debates involved in the development of resolutions. Students were required to put aside their own points of view and represent the perspectives of the countries to which they were assigned.

Committees met for more than two hours at six different times throughout the three-day session. Each committee had two experienced moderators who awarded points to delegates during the course of discussions, which were

strictly timed and regulated according to procedural rules.

When the simulation closed, one student from each committee was selected to receive the gavel as the top delegate and two others were named as honourable mentions.

Of the six committees and hundreds of students, Yitzhak Rabin students were awarded two gavels. Netanel Finkelstein, representing Croatia, was the top delegate on the Counter-Terrorism Committee while Adam Sadinsky, representing Ghana, was the top delegate on the Human Rights Committee.

Simcha Walfish received an honourable mention for the Human Rights Committee.

Other Yitzhak Rabin delegates, all of whom performed very well at the convention, included Grade 9 students Adina Steinman and Michaela Sadinsky; Grade 10 student Elishua Ben-Choreen; and Grade 12 students Atara Messinger, Ben Kershman and Jon Golub.

Paul McCartney joins OneVoice Movement

JERUSALEM (JTA) – Paul McCartney joined a peace group working to bring together moderates from the Israeli and Palestinian camps.

The former Beatle was named an honorary member of the international board of advisers of the OneVoice Movement.

McCartney met with representatives of the group for the first time last September during a visit to Israel to perform a concert in Tel Aviv.

"Having met representatives of the association OneVoice, I was impressed, first of all, by the fact that half of the organization is

Palestinian and half is Israeli," he said March 23. "They told me that the vast majority of people in both societies are moderates and simply want a better life for their families and themselves. This gave me great hope that, one day, people like them will help to bring about a peaceful resolution to the troubles in the area. I am, therefore, happy to lend my support in this way to the cause of peace."

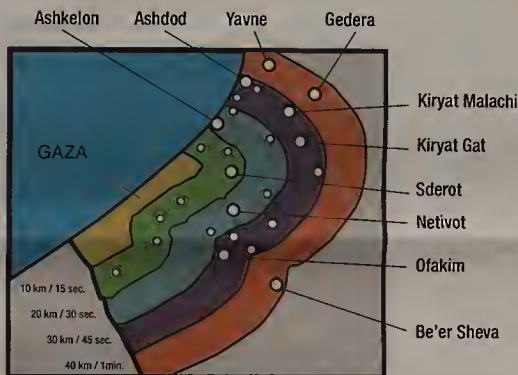
The international board of advisers includes other celebrities such as Danny DeVito and Jason Alexander, as well as international dignitaries and political figures such as Dennis Ross.

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New Haggadahs offer different approaches to seder

By Ben Harris

NEW YORK (JTA) – Why is this Passover different than all other Passovers?

On most Passovers, it is the liberal Jewish denominations that seek to reinterpret the holiday traditions, often viewing them through the prism of contemporary struggles for civil rights and environmental preservation.

But, this Passover, it is the more conservative wings of the Jewish community that are offering a fresh read on the Haggadah.

Both the Orthodox Union (OU) and the Schechter Institute of Jewish Studies, a spiritual home of some traditionalists within the Conservative movement, are touting new offerings this year.

The OU has released a new Haggadah based on the writings of the late Rabbi Joseph Soloveitchik, while Schechter has put out two new volumes, including one with a lengthy survey of ancient Passover rituals.

"The Haggadah has been reinterpreted in every generation," said Joshua Kulp, who authored the historical essay at the back of *The Schechter Haggadah*.

"I think that, by studying the origins, we come to understand where the customs that we're observing today and where the text comes from. For me, it brings greater meaning to the text."

With upwards of three-quarters of North American Jews attending a seder, Passover is likely the most observed of Jewish holidays. So it's hardly a surprise that the Haggadah, the traditional guidebook for the evening, is among the most frequently reinvented.

But, while past years have seen volumes produced that read the Exodus story through a distinctly contemporary lens, the new spate of Haggadahs are far more oriented toward traditional sources, in particular excavating certain writings, themes, artworks and rituals that have been cast off or forgotten over the years.

The Soloveitchik Haggadah, ti-



This illustration, included in *The Schechter Haggadah*, originally appeared in a volume by Joseph Schlesinger in the early 20th century.

(Credit: The Schechter Haggadah)

itled *The Seder Night: An Exalted Evening*, is the first production of the newly minted OU Press, which was established this year in part to disseminate Rabbi Soloveitchik's unpublished writings and lectures.

Edited by Rabbi Menachem Genack, the OU's head of kashrut supervision, the volume culls Rabbi Soloveitchik's lectures, notes and teachings to present a dense and learned commentary on the seder's various components.

But, while Rabbi Soloveitchik is revered in part for breathing life into Modern Orthodoxy, with its marriage of ritual observance and engagement with the broader world, the Haggadah is a pointed, if inadvertent, rejoinder to those who would re-imagine the seder in purely contemporary terms.

"The Rav's teachings emphasized the centrality of Torah study to the seder night," Rabbi Genack writes in the introduction.

According to Rabbi Genack, part of the challenge in producing the Haggadah was in making the famously erudite Rabbi Soloveitchik

accessible. Readers will ultimately decide if he succeeded, but the Haggadah is not for the faint-of-heart. Many pages have but a few lines of text accompanied by lengthy commentary.

By contrast, the two Schechter Haggadahs are both heavily infused with artwork. Kulp's Haggadah includes three sections: the traditional seder night service, a collection of more than 100 illustrations collected by Schechter president Rabbi David Golinkin and a historical commentary by Kulp, a professor of Talmud and Jewish law.

Some of the old illustrations were intended to help participants observe particular rituals of the seder night. For instance, the tradition of reclining at the table was foreign to European Jews who were accustomed to eating at a table, unlike earlier Jews who may have sat on the floor or on cushions, which more easily lend themselves to the practice. In one European Haggadah from the 15th century, a man is depicted lying awkwardly on a table.

"The history of the night is also the history of the books and the pictures that make up the night," Kulp said. "Those things, I think, go together."

The other Schechter release, *The Lovell Haggadah*, was produced by Rabbi Matthew Berkowitz of Boca Raton, Fla. Rabbi Berkowitz, also an artist, spent more than four years producing a new translation and commentary in addition to original art works inspired by the popular Moss Haggadah, produced by the artist David Moss in the 1980s.

"It underscores the nexus of serious Jewish learning and the visual arts," Rabbi Berkowitz told JTA. "I decided, in this project, I wanted to create a Haggadah that was both substantive in art, and use the art to start a discussion seder night."

Though Berkowitz's original works are deeply rooted in traditional sources, the Haggadah is not deaf to contemporary issues. The language is gender neutral, in keeping with the liberal Jewish practice, and is written with a "questioning consciousness," as Rabbi Berko-

witz writes in the introduction.

It also reflects modern-day concerns pertaining to the State of Israel. The Haggadah finishes with *Hatikvah*, the Israeli national anthem, and tempers the traditional liturgy urging God to "pour out his wrath on the nations" with a version asking him to "pour out his love."

"I definitely see it as part and parcel of this notion of meaning and modernity," Rabbi Berkowitz said.

Of course, the liberal Jewish world will not be entirely silent at this year's seder. Rabbi Peter Schweitzer, who leads the City Congregation for Humanistic Judaism in New York, has published *The Liberated Haggadah*, a secular Haggadah with a number of new rituals that depart significantly from the traditional service.

Rabbi Schweitzer has introduced an orange to the seder plate, a symbol of openness and inclusivity that stresses the holiday's universal message. The plagues have been modernized to reflect the concerns of the day, including AIDS, hunger, poverty and racism. Supplementing the traditional seder-ending songs, several of which Schweitzer rewrote in secularized terms, is the civil rights anthem, "We Shall Overcome."

"As secular Jews, we want to claim the holiday for ourselves in a way that makes sense to us when the miracles don't necessarily work," Rabbi Schweitzer said. "Our position would be that we as humans chart our own destiny. And we are free in each generation to define our own Jewish identity."

Secular Jews reject the historicity of the Exodus story; Schweitzer noted the paucity of historical evidence to support the account given in traditional Haggadahs. But the very fact that so many Haggadahs are now available, both traditional and contemporary, is, Schweitzer said, a modern reflection of the holiday's ancient message.

"The diversity of Haggadahs," he said, "is itself an expression of freedom."

Mazel Tov!

It's a girl!

Zupnik/Agulnik: Galit Zupnik and Adam Agulnik are thrilled to announce the birth of their second daughter, Maya Ashley, born on March 5 in Toronto. Her excited sister, Eden, is pleased to share her with ecstatic grandparents Paula and Manny Agulnik, Ottawa, and Rose and Eric Zupnik, Toronto. Her proud great-grandmother, uncles, aunt and cousins can hardly wait to play with her!

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Tel Aviv at 100

From Hebrew city to international destination

By JTA Staff

TEL AVIV (JTA) – When a few dozen families gathered April 11, 1909 on the sand dunes of the beach outside Jaffa to allocate land for a new settlement, they took the first critical step toward establishing Israel's commercial and cultural capital.

These families – Tel Aviv's first – couldn't decide how to assign the plots, so they held a lottery.

Akiva Arieh Weiss, chairman of the lottery committee, collected 60 gray seashells and 60 white seashells, writing the names of the families on the white and land plot numbers on the gray. Pairing the shells, Weiss assigned each family a plot.

Thus, Tel Aviv was born.

As immigrants poured into the Holy Land in what became known as the Second Aliyah, the ancient Mediterranean port city of Jaffa became increasingly crowded. The newcomers included many Europeans of middle-class origin who sought to reconstruct in the Levant some of the world they had left behind. They turned from old Jaffa and began to build Tel Aviv.

What began as a suburb of Jaffa emerged quickly from the sand dunes. By 1921, following severe clashes between Arabs and Jews in Jaffa, the British mandate government granted Tel Aviv formal self-governance. The local council named the new suburb Tel Aviv.

At the time, there were just a few streets surrounded by piles of deep sand and citrus groves, but the Tel Aviv population grew rapidly as Jews fleeing violent interethnic riots in nearby Jaffa looked for new digs, and immigrants from Poland and Russia arrived on the Mediterranean shores.

The head of the local council, Meir Dizengoff, realized he needed a program for expanding Tel Aviv, so he hired the Scottish urban planner Sir Patrick Geddes, who presented his concept to the municipality in 1925.

In his plan, Tel Aviv was to be a garden city, as envisioned by its founders. Geddes called for a clear separation between main streets, residential streets and leafy pedestrian boulevards. An important element, reflecting the social climate of the time, was the creation of shared public spaces in the form of parks and squares, as well as within residential blocks.

Geddes placed small gardens filled with fruit trees and other trees in the centre of each residential cluster to provide both a gathering spot and healthy fruit for Tel Aviv's children.

His vision persists today. Tel Aviv's tree-lined boulevards bustle with activity at all hours, and the city is filled with hidden parks and playgrounds.

Jews fleeing persecution in Europe began pouring into Tel Aviv en masse in the early 1930s, transforming a town of 42,000 in 1932 into a flourishing city of 130,000 by 1936. Tel Aviv officially be-

came a city in 1934, with Dizengoff its first mayor.

It was during the 1930s that Tel Aviv became the Holy Land's true economic, cultural and social centre. The city became known for its modern cafés, hotels, concert halls, nightclubs, boutiques and theatres.

And, in this new city, Hebrew was the lingua franca, making a language that had lain dormant for centuries the mother tongue of a new generation of Jews: the first Israelis.

At the start of the 1948 War of Independence, Tel Aviv became the focal point of the war between Jews and Arabs. The fight over Jaffa's future started immediately after the UN decision in favour of partitioning Palestine in 1947. As in other areas where Jewish and Arab forces clashed in close quarters, the civilian populations in Tel Aviv and Jaffa suffered, and many fled. When the fighting was over, some of Jaffa's original Arab residents found themselves on the other side of the new border, and they became refugees.

In 1949, Jaffa was formally merged with the Tel Aviv municipality, and the city of Tel Aviv-Jaffa was established.

The next several decades were a time of growth and challenge for the builders of Tel Aviv. The city struggled with economic and social problems as it grew rapidly. Nearby suburbs cropped up, a university was founded and Tel Aviv became the anchor of an urban metropolis that by the city's centennial was home to a majority of Israeli citizens.

There was a time, however, when Tel Aviv's ascent was not assured. Throughout the 1970s, a lack of affordable housing prompted young people to leave the city in great numbers, and Tel Aviv was left with an aging population.

But, by the 1980s, Tel Aviv again had become the locus of young sophisticates, quickly solidifying its stature as Israel's coolest city with a flurry of new development and renovation.

Tel Aviv preserved the old and created the new, stretching northward with the establishment of new neighborhoods and suburbs along the Mediterranean and upward with the construction of new skyscrapers downtown.

In 2003, Tel Aviv was designated a UNESCO World Heritage Site for the Bauhaus-style architecture that had become a hallmark of the city.

Today, Tel Aviv-Jaffa is both Israel's commercial centre and a seaside town. The ancient, cobblestone streets of Old Jaffa run about the artsy neighborhoods of south Tel Aviv. The city has skyscrapers and hummus joints, embassies and all-night bars.

At 100, Israel's first Hebrew city has become an international destination.

The Tel Aviv Centennial Authority collaborated on this story.



Outdoor café on Shenkin Street in Tel Aviv.

(Photo: Creative Commons/Yuval Haimovits)



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Tel Aviv at 100

Old-timers recall Tel Aviv in the early days

By Dina Kraft

TEL AVIV (JTA) – When Yoram Kaniuk was born in Tel Aviv in 1930, it was a small place with just 20,000 people and a handful of paved roads.

But for Kaniuk and his friends, it was the world.

"We thought it was a big city," Kaniuk said, sitting by the window of his apartment's snug living room on Bilu Street, today a narrow, tree-lined road he remembers as having the highest sand dunes in the city.

The eastern side of the city, including Ibn Gvirol Street, today Tel Aviv's main thoroughfare, was open fields and orange orchards. In the old days, the northern edge of the city was Mapu Street, now considered central Tel Aviv.

"We called it the Galilee, as we could not imagine any point further north," Kaniuk said.

He grew up in something of Tel Aviv nobility. His godfather, a friend of his grandfather's from Odessa, was Chaim Nachman Bialik, the national poet. His father, Moshe Kaniuk, was an aide to the city's first mayor, Meir Dizengoff, and was the founder and curator of Tel Aviv's first art museum.

Kaniuk, who went on to become one of Israel's best-known novelists – his book *Adam Resurrected* recently was made into a film starring Jeff Goldblum – recalls playing in Bialik's garden, kicking around a soccer ball and riding his bicycle everywhere without fear of cars because only a few drove by on any given day.

In Tel Aviv's early days, everyone got around either by bicycle or on one of the city's red buses. Culture was abundant – a philharmonic, opera, theatres and rows of cafés.

The museum Kaniuk's father

oversaw was in Dizengoff's house, which eventually would become part of history when David Ben-Gurion declared Israel's independence from its ground floor in 1948. It was where Kaniuk spent many days of his childhood listening to the classical music concerts held there, overhearing the conversations of refugees from Germany who came to get their fill of Beethoven and Bach.

"Tel Aviv felt like the centre of everything," he said. "It was the Zionist city, the first Hebrew city. All of the organizations were based here, all of the newspapers – it was the cultural capital of the Land of Israel."

Decades later, Kaniuk says he still loves its energy.

"Everything you could ever want is only a walk away," he said. "It's not like New York, where you have to hop on a subway. The city is constantly reinventing itself anew."

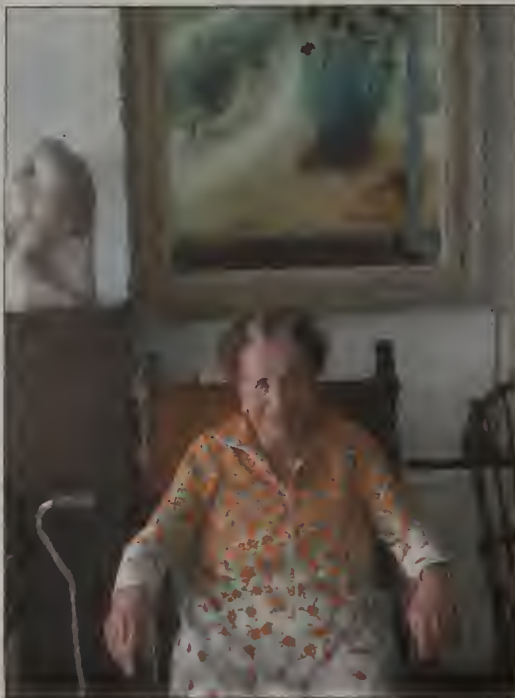
A painter's wife

Esther Rubin was still Esther Davis, just an 18-year-old girl from the Bronx, when she first laid eyes on Tel Aviv in 1929.

"I had been prepared for Tel Aviv to be small and provincial, but seeing a donkey or camel in the street next to an automobile charmed me and I liked the idea," she said. "I felt very much bound to Tel Aviv, as I am still today."

Still elegant at 98, Rubin's hair is swept up in a perfect coif, her lips covered in dark pink lipstick. She talked to JTA on the 13th floor of her sprawling, sunny Tel Aviv apartment, its walls full of her favourite oil paintings. The artist: her husband, Reuven Rubin.

Rubin's aqua blue eyes twinkle brightly as she speaks, the same enchanting eyes her late husband



Esther Rubin, who has lived in Tel Aviv for 70 years, poses beneath a painting by her late husband, the artist Reuven Rubin.

(JTA Photo: Dina Kraft)

Painted in his portraits of her decades ago.

She met her husband on the steamship from New York to Palestine in late 1928. She had won a free three-month trip to Palestine from Young Judaea for winning an essay contest about the youth of Palestine.

Her mother had warned her to stay away from strange men, but, after he approached her on deck one morning, they started talking. They were engaged soon after.

When the couple landed in Haifa and made their way to Tel Aviv by taxi, Rubin remembers feeling instantly comfortable in her new, though very foreign, surroundings.

"The intimacy of people, the kindness – everyone was so nice," she said. "I felt very much at home from the beginning. I did not feel I was in a strange city or a strange country."

When Rubin arrived, the buildings of Tel Aviv were a mix of styles – eclectic architecture mixing Turk-

ish, classical and modern elements. Later, the refugees from Europe would arrive, bringing with them the international Bauhaus style that became a hallmark of Tel Aviv.

Some of the better-known glimpses of early Tel Aviv life can be seen in her husband's paintings. In 1923, when he arrived here from Romania, Reuven Rubin would paint on the seashore, putting into colour the dazzling sun and blue of the Mediterranean. He painted the new city of Tel Aviv and the ancient walkways of nearby Jaffa with its red-tiled roofs, minarets and bobbing rowboats.

In a self-portrait sitting with Esther on a Tel Aviv balcony overlooking the sea, called *The Engaged Couple*, the sea is visible. The young couple used to run down to the beach for their daily swim from one of their first homes, an apartment on Hess Street.

Later they moved to a house on Bialik Street, just a few doors down from their friend, the poet Chaim Nachman Bialik. Today the house is a museum.

Rubin recalls the open houses they used to have every Saturday morning when dozens of people would gather – a mix of friends, musicians and fellow artists, often staying for impromptu lunches.

"I don't know how I managed it but I did," said Rubin, who in addition to her hostess duties, was also her husband's chief cataloguer and archivist, keeping meticulous records for nearly 50 years.

Rubin says she doesn't mind that Tel Aviv, just two years older than she is, is growing up.

"I don't look for the old Tel Aviv," she said. "I grow with the new Tel Aviv and am delighted to see the changes."

(Continued on page 21)

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The deadline date is TUESDAY, April 7, 2009.

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Tel Aviv never short of culture

(Continued from page 20)

Tel Aviv royalty

The morning Rafaella Dizengoff Rivlin was born in 1921, her great-uncle, Meir Dizengoff, the first mayor of Tel Aviv, rushed over to see her still dressed in his pajamas.

Her favourite memories of her uncle, who helped plan and then run "the first Hebrew city," are of the Purim parades he would lead riding his shiny, white mare.

"One of the sheiks in the Negev gave him the horse," said Rivlin, 87, sitting in her one-room studio apartment in an old-age home in the Tel Aviv sister city of Givatayim.

"She was quite nice, they called her Mahera," she said – Hebrew for "fast."

Purim was a highlight of the year in the city in those days, she recalled, with sumptuous floats decorated in silks and greenery, bands, and much singing and dancing down the streets.

"Those processions were beautiful," she said. "One time the Tribes of Israel were represented – people cloaked in white robes, the Levites holding small harps."

"We did not have any history here so we had to look far back into the past to find something to show off," she says with a chuckle.

When Rivlin was growing up, Tel Aviv felt more like a village than a town, a place where everyone seemed to



Rafaella Dizengoff Rivlin stands next to a framed photo of her famous great-uncle, Meir Dizengoff, the first mayor of Tel Aviv. (JTA Photo: Dina Kraft)

know each other. It also had a rural feel. Rivlin can still recall the sweet smell of the orange and lemon groves on the outskirts of town, and the sound of howling jackals at night.

Many afternoons were spent on the beach, playing volleyball and lying in the sand. For fun, Rivlin and her friends would go to the kiosks on Rothschild Boulevard, one of the city's original streets, which had soda fountains.

Many of the streets were unpaved when she was a girl. When it rained, storeowners would put down wooden planks in front of their shops so customers would not track in mud.

Even in its early days, Tel Aviv was never short of culture. Rivlin remembers the movie theatres – some

screened films outside under the stars during the summer-time – and the classical music concerts that would draw overflow crowds.

She recalls her mother holding onto her at a standing-room-only performance of the famed violinist Jascha Heifetz. It was a hot night and the windows of the auditorium where he was performing were open.

Rivlin remembers bats flying in during the performance, swooping by the virtuoso.

Rivlin was amused when one of Tel Aviv's main shopping streets was named after her uncle. Dizengoff Street is now one of Tel Aviv's signature roads.

"I used to joke to my husband every time we walked down it that we were walking on my street," she said.

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Volunteer spotlight

Couple builds bridges between Jewish and secular communities

By Benita Siemiatycki
Volunteering is a passion for Joan and Sam Schrier. For years, they have assisted Ottawa's homeless while also contributing to the Jewish community. They continually collect used clothing from Temple Israel members to donate to Centre 454 and area shelters.

Every week, Sam drives Joan to Centre 454, a drop-in centre for the homeless where she volunteers as a receptionist and he unloads bags of clothing donations.

"I saw my jacket and boots walking down the street the other day!" a Temple member once told Sam.

At Temple, the FROSTY youth group collects toiletries during the High Holidays for Centre 454. Although the students now make the deliveries themselves, the Schriers were FROSTY's original messengers, delivering large bags of the items to the centre.

Speaking of deliveries, when a Temple social function has leftover food, the Schriers happily go pick it up and deliver it to the centre so it can be enjoyed by street people.

While some of their volunteer work is done together, Sam and Joan also do their own separate thing – mostly for the Jewish community.

Each week, Joan and fellow Temple Israel member Linda Steingarten cook batches of soup that they offer at Temple in exchange for a donation. They've been doing this for about a year-and-a-half, raising \$6,000 for soup kitchens in Israel. Their goal is to reach \$10,000.

How much soup does she cook each week?

"You have no idea," says a laughing Joan.

"I'm the taster," Sam pipes in.

For four years, Joan sat on the Temple board of directors. She is the current volunteer co-ordinator and a member of the social action committee.

Since retiring as a cutter in the dress business in Montreal, Sam is even busier now than when he worked, rhyming off his weekly schedule.

Monday, he feeds a resident at Hillel Lodge. Afterward, he drives Joan to Centre 454, then heads to Temple Israel to pick up K kosher Food Bank donations, which



Sam and Joan Schrier both maintain busy volunteer schedules. (OJB Photo: Benita Siemiatycki)

he takes to Agudath Israel where the food bank is located. He separates out any non-kosher items that slipped in and brings them to Centre 454 or homeless shelters on his return trip to pick up Joan, along with any clothing donations he's picked up during the week.

Tuesday, Sam is a volunteer driver for AJA 50+ Creative Connections, transporting seniors to programs at the Soloway Jewish Community Centre (SJCC).

Wednesday, he feeds an elderly resident of the Glebe Centre, which he's done for more than 10 years.

Thursday, Sam takes a male Tamir client with developmental disabilities swimming at the SJCC. He's currently on hiatus, though, while the client recovers from recent surgery.

And Friday, he delivers kosher meals-on-wheels for Jewish Family Services, donating his gas mileage subsidies to Tamir.

Sam co-ordinates security for Temple Israel for the High Holidays each year. The couple also belongs to Temple's Minyanaires, ensuring a minyan at a member's shiva.

Joan and Sam arrived in Ottawa about 13 years ago to be closer to their two daughters, Penny Zwicker and Laurie Schrier-Kennedy, and Penny's two children. Unfor-

tunately, they left a son and his two children in Montreal.

A volunteer since the age of 12, Joan was involved in Girl Guides and taught swimming. But her heart lies in helping the less fortunate, saying her grandmother set the example. As a volunteer in Montreal, Joan organized volunteers at the Douglas Hospital, a mental health institute, and started a palliative care program at the Royal Victoria Hospital for mental health patients.

Joan wants to encourage others to step up and help others.

"I just don't understand why people don't do it. I don't understand why people will sit home and say 'I have nothing to do' or 'I'm bored.' There are all kinds of people to help."

Their greatest satisfaction is that they are trusted by the street people, something that takes years to earn. The couple is very appreciative that the Temple Israel community has been generous with donations of clothing, food and toiletries because they know it's going to a good cause.

Benita Siemiatycki of the Jewish Ottawa InfoCentre profiles community volunteers in the Bulletin. Many organizations are in desperate need of volunteers. Call the InfoCentre at 613-798-4644 for information.

Music lectures to focus on Gustav Mahler's later works

By Maxine Miska
Soloway Jewish
Community Centre

The Greenberg Families Library's annual music appreciation lectures with Jean-Jacques Van Vlasselaer began last fall with the first four of eight lectures in the series *Mahler's World*. The series continues after Passover with four lectures on Mahler's later works.

Ironically, as we rejoice in the emergence of spring, Van Vlasselaer's lectures will elucidate the darker themes of Mahler's final works.

The second part of the series begins April 29 with *From love to despair* covering Symphonies 5, 6 and 7 and continues May 6 with *A celebration of humanity* covering Mahler's Symphonies 7 and 8.

The May 13 lecture, *A farewell to nature*, will discuss Mahler's "Song of the Earth," while the final presentation, *A farewell to life*, on May 20 will focus on Symphony 9.

Van Vlasselaer's lectures are often harbingers of National Arts Centre Orchestra programming, and the orchestra has recently announced that its 40th season

will feature two symphonies by Mahler.

Gustav Mahler's works are a bridge between 19th and 20th century music, following the classical musical forms, while increasing the permeability of the outside world into the score allowing the intrusion of street noises, nature and folksong. In the 21st century, this barrier has vanished and performers often sample musicians from other eras and genres as well as other bits of sonic reality, such as bicycle horns and typewriters.

Mahler's world was a time of rapid transformation, not unlike our own. Living at the turn of the last century, he experienced the invention of the telephone, the light bulb and phonograph as well as the theories of Albert Einstein and Sigmund Freud.

In his personal life, Mahler changed from Ashkenazi Jew to practising Catholic, from a happily family man married to Alma Shindler, to an abandoned husband who watched his wife lead a life of dissolution and alcoholism and eventual liaison with another luminary of the era, Walter Gropius (immortalized

in the Tom Lehrer song).

Van Vlasselaer is a professor of linguistics at Carleton University. He is also a music critic for *Le Droit* and has written many cultural reviews and major articles for the *Encyclopedia of Music of the XXth Century*. Van Vlasselaer regularly delivers pre-concert lectures at the National Arts Centre, in both English and French. He has received numerous decorations for his cultural involvement and is particularly recognized for his work on Holocaust-related matters.

The *Mahler's World* lectures take place Wednesday afternoons at 1:30 at the Soloway JCC. Tickets are \$36/four lectures for SJCC members, \$48 for non-members; or \$12 per lecture for members, \$15 for non-members. Tickets are available at the SJCC front desk or by calling 613-798-9818 ext. 295.

West launches effort to stop Gaza smuggling

WASHINGTON (JTA) – Nine Western nations have joined in an effort to stop the smuggling of weapons into the Gaza Strip.

"This initiative will strengthen the international community's ability to support a durable cease-fire," said the statement issued last month by the U.S. State Department, describing an effort that also includes Canada, Denmark, France, Germany, Italy, Britain, the Netherlands and Norway.

"The Program of Action

provides a comprehensive platform for enhanced co-operation and co-ordination in the areas of information and intelligence sharing; diplomatic engagement; and military and law enforcement activities."

A memorandum of understanding between Israel and the United States promising such an effort led Israel in January to unilaterally end its war in Gaza with Hamas.

Part of the effort includes stopping and boarding ships suspected of running arms to Hamas.



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Classical composer Gustav Mahler was born Jewish. As a child prodigy he studied at the Vienna Conservatoire, and at 37 became director of the Vienna Opera, a post barred to Jews. Mahler converted to Catholicism, and his subsequent compositions incorporated church and Jewish themes. Enemies, both artistic and anti-Semitic forced his resignation as director, but his symphonies continued to reflect his mixing of ethnic, religious and class distinctions. He told fellow composer Jean Sibelius that "the symphony should be like the world: it must embrace everything".

"Mahler's World"

April 29	From love to despair (symphonies 5-6-7)
May 6	A celebration of humanity (symphonies 7-8)
May 13	A farewell to nature (the Song of the earth)
May 20	A farewell to life (symphony 9)

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A salon seder: Enhance Passover with stimulating discussion

Although Chanukah cheerily breaks through the early winter gloom, and Purim features tasty hamantaschen (what could be better than prunes and short-crust pastry?), my favourite Jewish holiday has long been Passover.

While Passover has a certain ascetic aspect to it, given the denial of yeasty creations in favour of stomach-binding matzah, there are still many delicious foods associated with the holiday – charoseth, salted hard-boiled eggs and matzah brei paired with fruity jam, to name three. But the main reason I love Passover is for the spirit of free-wheeling, heady

engagement it can foster – a practice of conversation that seems to be quickly fading from contemporary society.

By definition, the seder – the word means ‘order’ in Hebrew – is quite structured, opening with one of four cups of wine and proceeding through another 13 steps before culminating with the declaration of “next year in Jerusalem.” Yet, despite this structure, there is much room within the ritual for spiritual creativity.

I have attended seders in at least eight cities across three countries (plus one kibbutz). And while not every seder featured passionate discussion, all had the potential to do so. From my understanding of the seder’s purpose, the exchange of ideas is a central part of the evening.

In what Deborah Tannen has memorably called the “argument culture” in Western society, the sort of free exchange of opinion in a respectful environment is becoming a lost art. Instead of sharing and listening, intellectual conversation has become debate. At the extreme, the result is that anyone wanting to explore a possibility that isn’t accompanied by air-tight reasoning is likely to feel alienated by such an atmosphere and keep quiet.

Even the most public of subjects, politics, has degenerated into either meaningless punditry or nasty attempts at insulting the prime minister – neither of which helps advance our collective knowledge on the topic.

There is an additional, Janus-faced factor hindering what could be a more fruitful exchange around the seder table. That is the dominant role of Judaic teachings that frame the Haggadah and have set the tone for seders over the generations. Strictly Orthodox seders might allow for discussion within only narrow confines – repeating a particular rabbinic *midrash* (interpretation), for example, rather than bringing personal experience and more wide-ranging thought to the issue.

Yet more secular seders can suffer from a related problem. Seder-goers who feel that their level of formal Judaic literacy is low may think that they have little to contribute beyond what’s written in the text which, again, contributes to a tendency to slavishly follow the Haggadah without bringing its content to life.

Both of these approaches fall short, in my opinion. I’m not saying that we should spend the evening *talking about* the holiday rather than *doing* it. Such an approach would be entirely cerebral and could leave the participants feeling spiritually empty.

But I would propose that given the existing structure of the Haggadah – and there are literally thousands of Haggadot to choose from, the *Forward* reports that there are nearly 3,500 versions – one can speak creatively and personally about the many themes contained within.

One year, my husband and I assigned a theme to each guest in advance. One friend, a high school teacher who is not Jewish, reflected on the concept of *punishment*. He spoke about a recent student-led prank. We then discussed the dilemma of how to reward youthful energy while cur-



Values, Ethics, Community

Mira Sucharov

tailoring anti-social behaviour.

Other years, we’ve placed a thematic word at each place setting – words like justice, spring, freedom and leaven. When we reached a given point in the telling of the Passover story, we paused to brainstorm on that concept. The lack of preparation seemed to lessen the pressure for guests to seem profound.

At your seder, consider taking inspiration from the historical model of a *salon*, the quaint 17th and 18th century European practice, where friends would gather in someone’s home to examine issues of the day. This month, the New Israel Fund (NIF) is encouraging people to host living room salons around Passover to discuss two pressing social and political issues: migrant workers and Arab-Jewish relations in Israel. (The NIF provides materials from which hosts can moderate a discussion. Those interested can contact passover@nif.org.)

Life is busy. Technology dominates. Many hours are spent in the car, shuttling to and fro. Amidst filling the seder plate, poaching gefilte fish, stocking up on matzah and macaroons and polishing the silver, consider the role of lively, embracing and intellectually stimulating reflection in defining the two nights of solemnity and celebration.

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Novel gives fictional voice to children of Holocaust survivors

Your Sad Eyes and Unforgettable Mouth

By Edeet Ravel
 Viking Canada 2008
 Hardcover
 274 pages

Book Review

Mira Sucharov

Edeet Ravel established herself on the Canadian fiction scene with her powerful trilogy – *Ten Thousand Lovers* (2003), *Look for Me* (2004), *A Wall of Light* (2006) – on the Israeli-Palestinian conflict.

Her latest novel, *Your Sad Eyes and Unforgettable Mouth*, is an intimate meditation on memory, love, friendship and the relationship between the past and the future.

Set in Montreal, the narrator is Maya, a 52-year-old professor who is in the midst of reflecting on her childhood and adolescence as the daughter of Holocaust survivors (though she never met her father) and as a young, gay woman negotiating her sexuality.

The book is at once beautiful and lonely. Taking place mostly through flashbacks set during the 1960s and 1970s, the reader is transported to the character's coming of age journey via the social and cultural zeitgeist of the time. The soundtrack is 1960s folk-rock – the poolside transistor radio churns out Top 40 hits such as "Mrs. Robinson," "Jumpin' Jack Flash" and "Angel of the Morning"; the clothes reflect a summer-of-love aesthetic; summer camp is pseudo-Communist; warm buses are refuge from the frigid Montreal winters but take too long to come; European-imported psychotherapy has hit North American consciousness; and material things alternate between being the objects of awe and scorn.

Maya is in love with her best friend Rosie, who acts as both the object of Maya's desire and, in some ways, the subject of the novel. Though the daughter of loving, if quirky, parents and the object of attraction for many of her male peers, Rosie seems to find happiness elusive, and clings to a notion of childhood by needing to listen to a Mother Goose record every night to fall asleep.

At the margins is the sullen, vodka-drinking Patrick, the son of a wealthy, Holocaust-survivor psychiatrist mother who serves as a sort of fulcrum to bring the girls together in friendship and adventure. Patrick asserts a bristling independence by presenting an ice-cold exterior to his mother under the guise of a bohemian rebel exterior. Patrick's brother, Anthony, becomes both Maya's saviour and, ultimately, a profound source of pain and worldly knowledge, but at a price.

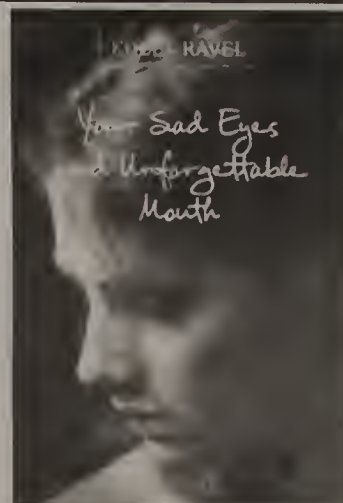
The novel is most entertaining in its depiction of the well-known combination of adolescent angst and frivolity – Rosie's Saturday night parties are a source of regular comfort for the teens figuring out their place in the social hierarchy – and the book is deepest when reflecting on the idea of time. In one telling sequence, where Maya discovers her mother has hidden a small bit of happy, personal news, Maya realizes that "it was the future that, apart from generalized presentiments of disaster, was missing from our lives. I'd never heard my mother mention prospects or plans; we avoided discussing even the week ahead, never mind the broader outlines of hope and desire."

Rather, Maya's mother, just barely existing on the edge of hallucinatory hyperactivity, obsesses about her Holocaust past and the untimely death of her husband. For her mother and Bubby Miriam, who lives with them, food and laundry – her bubby seems an ever-present source of clean bath towels – serve as powerful symbols of the present. In the rapid way in which dinner is consumed, food serves as immediate salvation for the family of three: green beans, kasha and bowties, "little rolls and squares and triangles filled with cinnamon, jam,

chocolate cream." In a powerful food-symbolism counterpoint, through Patrick's mother, who once served as Maya's psychiatrist, Maya gets to savour New World delicacies like French brie, chocolate mousse and imported cherries.

Is this a Holocaust novel? Certainly, in part: the horrors of the concentration camps, delivered in fragments of memory, serve as a powerful motif anchoring Maya to her collective Jewish past as she struggles to forge her own, independent adulthood as a child raised in Canada during times of political and social turmoil. In this way, and perhaps unwittingly, the book gives fictional voice to Helen Epstein's excellent and provocative *Children of the Holocaust: Conversations with Sons and Daughters of Survivors*.

In another way, though, *Your Sad Eyes* is a universal exploration of life, death, memory and relationships. Like Ravel's trilogy, it is a book that is both comforting in its wide-reaching affirmation of personal struggle, and haunting in its recognition that our past shadows us into our present, just as our future remains unknown.



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Passover: ultimate family gathering

I have always considered Passover a do-it-yourself celebration.

On Shabbat, we go to synagogue to hear the weekly Torah reading. On Rosh Hashanah, we attend synagogue to hear the blowing of the Shofar. We're back again on Yom Kippur for Kol Nidre service and then again the entire next day. On Purim, we go to synagogue for the reading of the Megillah.

However, on Passover, while we do attend synagogue, the main event, the seder, takes place at home. Together with our families, we take on the role of telling the Passover story. We are directly leading this evening, not the rabbi or the chazzan.

We are, of course, celebrating the Jewish people's exodus from Egypt and slavery. It is a celebration of freedom from slavery, but it is also a celebration of freedom to be a practising Jew. We gather with our families to remember the formation of the Jewish people. To me, it is the ultimate family gathering.

When I was little, we'd have a huge family seder at my mom's Auntie Rose and Uncle Lou's house. They cleared out the living room and put several tables together to span the length of the dining and living room. The kids always got put at the very end of this long table in the living room, far away from Uncle Lou, who was at the head in the dining room. We'd sit there for what seemed like an eternity, sneaking pickles, olives, carrots and celery from little cut crystal dishes when the adults weren't looking.

At home, my sisters and I would recreate this scene at our own mock seder. We'd line up several books to be used as the dining room table and then we'd place all the Fisher-Price Little People around the table, assigning family roles to each little character. There was always a fight over who got to be the mother (the pretty brunette doll). We have a very large

Candied Walnut Charoseth

This recipe can be prepared in advance up to the end of the third step. The nuts will keep well in an airtight container for up to a week. Peel and grate the apples and mix with wine and nuts, no more than 2 hours before serving. This is an excellent job to give to those guests who insist on helping, but have limited cooking skills.

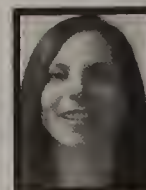
- 1 1/2 cups walnuts or pecans
- 2 tablespoons white sugar
- 1 tablespoon brown sugar
- 1 1/2 teaspoons cinnamon
- 1 egg white
- 3 granny smith apples
- 1/4 cup sweet red Kasher for Passover wine

Preheat oven to 350 degrees F.

In a small bowl, mix together white sugar, brown sugar and cinnamon and set aside.

In a medium-sized bowl, lightly beat egg white with a whisk until frothy. Add walnuts and toss until evenly coated. Add sugar-cinnamon mixture and toss until well coated. Spread evenly on parchment-lined baking sheet and bake in preheated oven for about 15-20 minutes. Remove from oven and allow to cool thoroughly. Coarsely chop nuts. Nuts will keep in an airtight container for up to a week.

No more than 2 hours before serving, peel apples and cut in half. Use a little spoon to remove the cores. Grate apples, using either the largest hole on a box grater or the shredding disc of the Cuisinart. Mix grated apples with caramelized chopped nuts and wine.



Made with Love

Cindy Feingold

family and, invariably, we'd run out of people dolls and some of the Fisher-Price barn animals had to be used. Uncle Lou and Auntie Rose usually ended up being played by the rooster and the chicken.

Whether you're having a small or huge seder, I hope you are surrounded by all the family you love. Here are some wonderful new recipes to try this year.

The first is for a caramelized walnut charoseth. One of the problems I always have with charoseth is that the nuts tend to get soggy. By caramelizing them first, they tend to stay a little crunchier. If there is any left over, it's still great the next day. Leftover charoseth is never a problem in our family because my oldest sister, Faith, always takes the entire leftover charoseth home with her.

The second recipe is for chocolate-chocolate chip cookies. They are chewy and delicious. They will freeze very well if you want to make them in advance. Thaw the day you plan to serve them.

Passover Chocolate Cookies

This recipe comes from the April 2008 issue of *Martha Stewart Living*. The original recipe called for matzo meal. I substituted almond flour (finely ground blanched almonds) as I think it gives the cookies a better flavour. Martha says that "the secret to making unleavened chocolate cookies that are chewy and light lies in the technique. Egg whites, beaten until fluffy, are folded into the chocolate batter to produce the distinctive texture." I say they are delicious and addictive!

Makes 14 cookies

- 1/2 stick (4 tablespoons) unsalted butter
or pareve margarine, room temperature
- 3/4 cup packed light-brown sugar
- 2 large egg yolks
- 1 teaspoon vanilla extract
- 8 ounces bittersweet chocolate, melted
- 1/2 cup almond flour
- 1/4 teaspoon coarse salt
- 4 large egg whites
- 8 ounces semisweet chocolate chips

Preheat oven to 350 degrees. Beat butter or margarine and sugar with a mixer on medium-high speed until fluffy. Beat in egg yolks and vanilla. Add melted chocolate, almond flour and salt. Beat until mixture just comes together. (It should be thick.)

In a clean bowl and with a whisk attachment, beat egg whites until stiff peaks form. Gently fold into chocolate mixture. Add chocolate chips and stir. Let stand 15 minutes.

Scoop 2-inch balls onto a parchment-lined baking sheet. Bake until set, 10 to 12 minutes. Let cool on sheet on a wire rack for 2 minutes. Transfer cookies to rack, and let cool completely.

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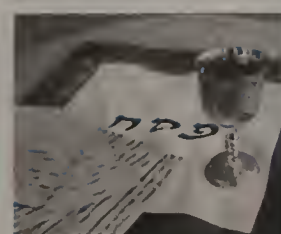
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Continued on page 32



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Allec Seller on his Bar Mitzvah by Alejandro Fisman.

ABE AND BERNICE HOCHBERG ENDOWMENT FUND

In memory of:
Bernice Hochberg by Mitchell Bellman, Nicola Hamer and family; by Dawn Paterson; by Rhoda and Jeffrey Miller; by Felice and Jeffrey Pleet.

HY AND PAULINE HOCHBERG ENDOWMENT FUND

In memory of:
Bernice Hochberg by Pauline and Brian Hochberg; by Lisa, Lawrence and Michael Sklar.

Get well soon to:
Lou Eisenberg by Pauline Hochberg and family.

MAX AND DORA KARP KAPINSKY MEMORIAL FUND

In memory of:
Maurie Karp by Dan and Marilyn Kimmel.

SAMUEL AND TILLIE KARDISH MEMORIAL FUND

In memory of:
Lotte Molot by Joy and David Kardish and family.

Rachel Gould by Joy and David Kardish and family.

Birthday wishes to:
Moe Kardish by Joy and David Kardish and family.

LIBBY AND STAN KATZ FAMILY COMMUNITY ENDOWMENT FUND

In memory of:
Rachel Gould by Libby and Stan Katz.

ARTHUR AND SARAH KIMMEL MEMORIAL FUND

In memory of:
Helen Marshall by Dan and Marilyn Kimmel.

Birthday wishes to:
Doris Waiser-Small by Roslyn and Arnie Kimmel.

RIVA AND ABRAHAM KROLL MEMORIAL FUND

In memory of:
Riva Kroll, a sister-in-law and aunt by the Arnold Lithwick and Irving Lithwick families.

JOAN AND RUSSELL KRONICK FAMILY FUND

In memory of:
Rachel Gould by Simone Berstein.

ISSIE AND EDITH LANDAU ENDOWMENT FUND

In memory of:
Zelda Greenberg by Edie Landau.

GEORGE LESH MIRACLE FUND

Birthday wishes to:
Frieda Levitan on 90th birthday by George Lesh.

RUTH AND RON LEVITAN ENDOWMENT FUND

In memory of:
Bernice Hochberg by Ruth and Ron Levitan.
Ritzi Gould by Ruth and Ron Levitan.

Continued on page 33

Racheli Mandelker helps a worthy cause near and dear to her heart

"I didn't hesitate when my dad offered to help me open a B'nai Mitzvah Fund with the Ottawa Jewish Community Foundation in honour of my recent Bat Mitzvah," says Racheli Mandelker. "I have always wanted to help my community, and this fund was perfect for me".

Racheli opened a fund in her name with the Ottawa Jewish Community Foundation (OJCF) known as the "Racheli Mandelker B'nai Mitzvah Fund". Racheli, as the advisor to her fund, had a decision to make. She had to decide which Jewish agency to designate the available income from her fund. For Racheli, this decision didn't take very long. She designated the Bess and Moe Greenberg Family Hillel Lodge as the beneficiary of her fund.

Hillel Lodge has always been a place that Racheli has enjoyed visiting and spending time with the residents. She particularly enjoys listening to the stories that the resident's share with her and, despite not always knowing those she comes into contact with, it makes her feel wonderful just being a small part of their lives.

"I am so proud of myself for establishing a fund," says Racheli. "Helping



Racheli Mandelker

people makes you stronger as a person because you are not only helping the cause, you are also helping yourself."

To make a donation to a fund, contact Carolene Preap at 613-798-4696 extension 232. Donations can be made online at www.OJCF.ca. Send a tribute card for a minimum donation of \$18 or \$15 when you purchase 18 cards or more at one time.

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FOUNDATION DONATIONS

JOSEPH AND EVELYN LIEFF ENDOWMENT FUND

In memory of:
Bernice Hochberg by Francie Greenspoon and Norman Lieff.

ARNOLD AND ROSE LITHWICK MEMORIAL FUND

Anniversary wishes to:
Yvonne and Harvey Lithwick by the Beiles.
Yvonne Lithwick by Harvey Lithwick.
In observance of the Yahrzeit of:
Arnold Lithwick, a dear father and grandfather by Yvonne and Harvey Lithwick and family.
Arnold Lithwick, a dear father by Harvey, Irvin and Barry Lithwick families.

JORDAN LOVES MITZVAH FUND

Birthday wishes to:
Jordan Loves by Ron and Catherine Loves.

BONNIE AND CHUCK MEROVITZ FAMILY FUND

In memory of:
Al Shaffer by Bonnie and Chuck Merovitz.

PINKUS AND YEHUDIT NEWMAN MEMORIAL FUND

In memory of:
Chick Wolf by Marilyn and Will Newman.
Martin Wolfish by Marilyn and Will Newman.

JACK AND MIRIAM PLEET ENDOWMENT FUND

In memory of:
Sonny Torontow by Jack and Miriam Pleet.

PREHOGAN FAMILY FUND

IN MEMORY OF
AARON HARRY COHEN
In memory of:
Reva Abrams by Ron and Aveloe Prehogan.
Rachel Gould by Ron and Aveloe Prehogan.

ROSSIE AND ISSIE ROSE ENDOWMENT FUND

In memory of:
Issie Rose by Marilyn and Will Newman.

FRANCES AND MORTON ROSS FAMILY FUND

In memory of:
Martin Wolfish by Fran and Mort Ross.
Rachel Gould by Fran and Mort Ross.
Lily Bernstein by Fran and Mort Ross.
Zelda Greenberg by Fran and Mort Ross.

SHELLEY AND SID ROTHMAN FAMILY FUND

In memory of:
Rachel Gould by Shelley Rothman.

RICKIE AND MARTIN SASLOVE FAMILY FUND

In memory of:
Pearl Thaw by Rhoda and Jeffrey Miller and family.
Zelda Greenberg by Rhoda, Jeffrey, Howard and Sara Miller.
Sonny Torontow by Rickie and Martin Saslove.
Mazel Tov to:
Morris Kimmel and family on the engagement of Leora by Rickie and Martin Saslove.

SAMUEL AND LEA SCHREIBER MEMORIAL FUND

In recognition of:
Myron and Mama Schreiber for all the good work they do in Jewish education by Jonathan Freedman.

SAM AND CELIA SHACHTER ENDOWMENT FUND

Birthday wishes to:
Edith Shachter by Ian and Estelle Melzer.

HAROLD SHAFFER MEMORIAL FUND

In observance of the Yahrzeit of:
Irving Shaffer, a dear brother by Sheldon and Sonia Shaffer.

SYLVIA AND HARRY SHERMAN MEMORIAL FUND

Birthday wishes to:
Sol Sherman by Jonathan Freedman.

SOL AND ZELAINIE SHINDER ENDOWMENT FUND

In memory of:
Martin Wolfish by Sol and Zelaine Shinder.
Zelda Greenberg by Sol and Zelaine Shinder.

DR. ROBERT NORMAN SHOIHET MEMORIAL FUND

Birthday wishes to:
David Shoihet by Lillian Shoihet.
Shirley (TO) Shoihet by Lillian Shoihet.

LORNE AND LAURIE SHUSTERMAN FAMILY FUND

Mazel Tov to:
Melanie Paquin on receiving the Grossman-Klein Teen Leadership Award by Lorne and Laurie Shusterman.

In memory of:
Mama Van Der Hoff by Lorne, Laurie, Zak and Ben Shusterman.

MOE AND CHARLOTTE SLACK MEMORIAL FUND

In memory of:
Bernice Hochberg by Marlene Levine and Andrew Siman.

WILLIAM "BILL" STERNBERG MEMORIAL FUND

In observance of the Yahrzeit of:
Anne Sternberg, a beloved mother and Bubby by Laya and Ted Jacobsen, grandchildren, Stephanie [Wolfe] Dancey and Stewart Wolfe.

RUTH TALLER MEMORIAL FUND

In memory of:
Bernice Hochberg by Jason and Nina Taller; and by Bernice Kerzner and family.

CLAIRE AND SAM TANNER MEMORIAL FUND

Birthday wishes to:
Joyce Tanner by Lana and Stephen Tanner and family.

THE TARANTOUR FAMILY FUND

In observance of the Yahrzeit of:
Sylvia Tarantour, a beloved mother by Ann Lazear, Sonia Tarantour Pearl and Teena Goldberg.

CHARLES AND RAE TAVEL MEMORIAL FUND

Birthday wishes to:
Elyza Polsky by Lilyan Philipp.
In memory of:
Zelda Greenberg by Lilyan Philipp.
Maurie Karp by Lilyan Philipp.
Rachel Gould by Lilyan Philipp.

CHARLES AND ROSE TAYLOR ENDOWMENT FUND

Anniversary wishes to:
Rose and Chick on their 50th wedding anniversary by Risa, Brent and Shira Taylor.

LISE AND MARK THAW FAMILY FUND

In memory of:
Pearl Thaw by Lise and Mark Thaw.
HAZE WAINBERG FAMILY FUND
In memory of:
Bernice Hochberg by Haze Wainberg and Merv Blostein.
Zelda Greenberg by Haze Wainberg and Merv Blostein.
Speedy recovery to:
Hy Reimish by Haze Wainberg and Merv Blostein.

HARRY AND RAE WEIDMAN MEMORIAL FUND

In honour of:
Selena Taller's Bat Mitzvah by Carol Spiro and Stan Kimmel.

MIRIAM AND LOUIS WEINER ENDOWMENT FUND

In memory of:
Rachel Gould by Miriam and Louis Weiner.

HALTON/WEISS FAMILY FUND

Mazel Tov to:
Avaloe and Ron Prehogan on the upcoming marriage of Harris by Debbie and Ron Weiss.
In memory of:
Eileen Baron by Debbie and Ron Weiss.
Bernice Hochberg by Debbie and Ron Weiss.

Continued on page 34



Canadian Hadassah-WIZO deeply mourns the untimely passing of its recently elected National President

Terry Schwarzfeld z"l

Terry was a true Woman of Valour, a devoted wife, mother and a proud grandmother.

We will all miss her spirit and zest for life.

A fund for Terry has been established, with proceeds going to the Terry Schwarzfeld Ottawa Daycare Centre, Israel.

May her memory be a blessing.

Marla Dan
CHW National President

CHW National Officers

Alina Ianson
Executive Director

CHW National Office Tel: 1-866-937-9431 Web: www.chw.ca

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FOUNDATION DONATIONS

Maria Van Der Hoff by Debbie and Ron Weiss.

IRVING AND DIANE WEXLER FAMILY FUND

In memory of:

Rachel Gould by Diane Wexler and family.

SAM AND HELENE ZARET MEMORIAL FUND

Mazel Tov to:

Debi and Neil Zaret on the engagement of Josh to Jennifer Levin by Marilyn and Will Newman.

PINCHAS ZUKERMAN MUSICAL EDUCATION FUND

In memory of:

Maurie Karp by Sandra and Norman Slover.

THE SAUL AND EDNA GOLDFARB B'NAI MITZVAH PROGRAM

RYAN GOLDBERG

B'NAI MITZVAH FUND

In memory of:

Clara Bronstein by Mary and Len Potechin.

MARSHALL ROTHMAN B'NAI MITZVAH FUND

In memory of:

Bernice Hochberg by Shelley Rothman and family.

LEAH KOVACS SCHWEITZER B'NAI MITZVAH FUND

Mazel Tov to:

Henry and Maurcen Molot on the birth of their granddaughters by Kathi Kovacs, Irwin Schweitzer and Leah.

Faigy and Zach Muroff on the birth of their granddaughter by Kathi Kovacs, Irwin Schweitzer and Leah.

Jeff and Debbie Scharf on the birth of their son by Kathi Kovacs, Irwin Schweitzer and Leah.

In appreciation to:

Rabbi Shotkin by Kathi Kovacs, Irwin Schweitzer and Leah.

In observance of the Yahrzeit of:

Lazlo Kovacs, a dear father, father-in-law and grandfather by Kathi Kovacs, Irwin Schweitzer and Leah.

ALAYNA AND BRYAN THAW MITZVAH FUND

In memory of:

Pearl Thaw by Alayna and Bryan Thaw.

Contributions may be made online at www.OJCF.ca or by contacting Carolene Preap at 613-798-4696 extension 232, Monday to Friday. We have voice mail. Our e-mail address is donation@ojcf.ca. Attractive cards are sent to convey the appropriate sentiments. All donations are acknowledged with an official receipt for income tax purposes. We accept Visa, MasterCard and Amex.



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On behalf of the **Ontario Liberal Caucus** best wishes to the community on the

Celebration of Pesach



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Authorized by Ontario Liberal Caucus

Passover celebrates transition from slavery to freedom

Passover celebrates change. Proof of this statement lies in the first question we ask at our Seders: "Why is this night different from all other nights?" It's different because we remember that, with God's help, we've gone from slavery to freedom. The remainder of the Torah spells out the numerous implications of this transition.

This same notion of change is fundamental to the following picture storybooks. In each book, there is a change of heart that has its own implications.

Benjamin and the Silver Goblet

By Jacqueline Jules

Illustrated by Natascia Ughiano

Kar-Ben Publishing 2009

32 pages. Ages 5 - 9

The third picture storybook in Kar-Ben's new Bible series, *Benjamin and the Silver Goblet* retells the story of Joseph, as Governor of Egypt, testing his brothers who, years earlier, had sold him into slavery. Writing from Benjamin's imagined point of view, author Jacqueline Jules focuses on the relationships in Joseph's family.

Bereft of his favourite son Joseph, Jacob will not allow his second favourite and youngest son Benjamin to go with his brothers to Egypt to obtain food when Canaan experiences a severe draught. When the brothers return from this trip without another brother, Simeon, and without food, Jacob is faced with a grave dilemma. It is only when Judah steps forward to assure their father that he will look after Benjamin that Jacob changes his mind.

Benjamin is delighted to be travelling to Egypt with his brothers. What he doesn't like is their teasing and complaints. One night he overhears his brothers despairing about selling Joseph into slavery. Benjamin no longer feels safe. "Will they sell me as a slave, too?"

When the brothers arrive at the Governor's palace, strange things happen. They receive a gracious welcome. Simeon reports he was treated well. The Governor seems to know a great deal about them and pays special attention to Benjamin.

The next morning, bags loaded with food, the brothers are en route home when the Governor's men chase after



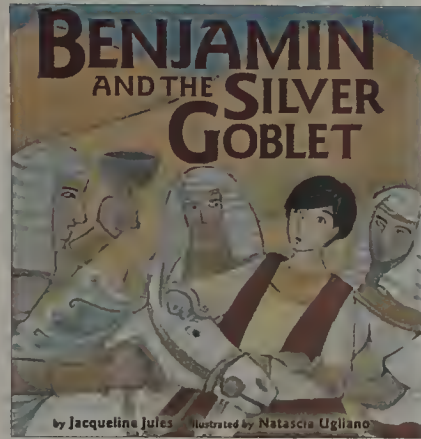
Kid Lit

Deanna Silverman

them. Accusing one of them of stealing the Governor's silver goblet, they search the bags. They find the goblet in Benjamin's bag. He wonders whether his brothers will abandon him even though he is innocent. But Judah is true to his word.

Having tested them and learned that his brothers are now protective of family, Joseph identifies himself. The brothers are happily reunited and Benjamin again feels safe.

Though not immediately related to Passover, the story of Joseph reuniting with his brothers sets the stage for the ancient Israelites leaving Canaan to live in Egypt where, generations later, they were enslaved. Full-colour pictures add to the charm and grace of the storytelling in *Benjamin and the Silver Goblet*.



By Jacqueline Jules; illustrated by Natascia Ughiano

Still, he has heard about freedom and longs for it with all his heart.

When Moses comes to announce that God will free the Jews from slavery, Nachshon believes what Moses says: "Real freedom means trusting in God. Real freedom means believing in yourself ... Real freedom means facing your fears and overcoming them." For Nachshon, this latter notion of freedom means overcoming his fear of going into a river to cool off, let alone swim.

So it comes as a surprise that, when the Israelites are camped by the Sea of Reeds and the Egyptian army is closing in, it is Nachshon who first steps into the sea. The water is up to Nachshon's lips when Moses parts the Sea of Reeds for the Israelites to cross on dry land. For Nachshon, then, freedom consists of a partnership: God's freeing the Jews from slavery and his freeing himself of his fear.

Nachshon, Who Was Afraid to Swim is definitely a different and entertaining take on the Passover story.

From my family to yours, *Chag Sameach!*

Nachshon, Who Was Afraid to Swim

A Passover Story

By Deborah Badin Cohen

Illustrated by Jago

Kar-Ben Publishing 2009

37 pages. Ages 3 - 8

Nachshon ben Aminadav is mentioned briefly in the Torah as the leader of the tribe of Judah and Aaron's brother-in-law.

In *Nachshon, Who Was Afraid to Swim*, Rabbi Deborah Badin Cohen raises a question with a seemingly obvious answer. What is freedom? Is it no longer being a slave, or is there more to it?

Nachshon is a brave, resourceful, hardworking man whose family has been enslaved in Egypt for generations.

Minding my Ps and Qs, crossing my Ts and dotting my Is

I've tried watching my language, honest. But it's hard work. You can never let up. It's not like watching TV where you can change channels or just turn it off. No, it's always there, even when you're just thinking.

OK, I'll admit that when I'm not talking or writing, my attention flags and I don't watch my language as closely. I just have a theory that if you are not expressing yourself linguistically, you don't have to watch your language. At those times, though, I slip into the bad habit of watching other people's language. That, too, can be frightfully demanding.

One of the most onerous tasks you have in watching your language is minding your Ps and Qs, which *keep jumping* about, *quite* like little children. It is like minding my own offspring or even, on occasion, like minding the store.

Minding the store is both boring and defeating, especially when a lot of customers come in. In addition to minding my language, my Ps and Qs, I actually have to sell stuff and take payments.

Listen. Watching your language is even harder than watching your step, especially for someone like me who spends all day either talking or writing. I do this mostly sitting down and do little walking. No, watching my step is not too bad.

Actually, watching your step is still harder than watching where you are going, because, often, you are not going



Humour me, please

Rubin Friedman

anywhere. But then, I am not sure if the *going* is literal or figurative, because if it's the latter, then I would have to be thinking about how I'm going to end this sentence; which I obviously wasn't thinking about at all.

If you know anything about me, you know that I am not a detail man. Details defeat and depress me. I am a big picture man.

I am like the giant Gulliver striding across the landscape, taking in the grand vista and keeping my eye on the horizon when I am beset and tripped by Lilliputians who tie me up in red tape and harass me with items left out of a budget. They worry my head, buzzing about me like gnats I cannot flick away.

Details are the things that can make or break you.

"Oh, Mr. Friedman, you misread the time on your appointment card. It was at 7:30, not 9:30."

Aaaarrggghhh!

Or, how about the time we sent a package, but it never arrived? We kept checking the address and it was always correct. Except, as it turned out, I had copied down a handwritten "I" as a "7" and the package was languishing in the mail box of apartment 705 instead of where it was supposed to go – apartment 105.

Double Aaaarrggghhh!

To show you how distressing this can be: I always need help, as part of watching my language, in crossing my Ts and dotting my Is. I shudder to think how many poor letters I have left uncrossed or undotted in my life. And that includes Js.

The Js, by the way, seem to me to be an unfortunate oversight. Here I am minding my Ps and Qs, crossing my Ts and dotting my Is while I completely ignore all my Js simply because they forgot to put it in the rules. This is totally unfair, both to me and to this forgotten letter. Another detail that will drive me mad!

And what should I do about me and you. Oops! I mean you and me.

Whew! It's a good thing I was watching my language because I almost got the order wrong. Saying me and you might indicate I am a narcissistic psychopath rather than the polite smiling person I am.

But who cares really? It's only a small detail. Just *onatch* ton step!

Bouahahhaahha!

WHAT'S GOING ON

April 6 to 26, 2009

For more community listings,
visit ottawa.planitjewish.com



CANDLELIGHTING FIRST SEDER

Apr 8 ☆ 7:21 pm

SECOND SEDER

Apr 9 ☆ AFTER

8:28 pm

Apr 10 ☆ 7:24 pm

EVE OF THE SEVENTH DAY OF PASSOVER

Apr 14 ☆ 7:29 pm

EVE OF EIGHTH DAY OF PASSOVER

Apr 15 ☆ AFTER

8:36 pm

Apr 17 ☆ 7:32 pm

Apr 24 ☆ 7:41 pm

MONDAYS & THURSDAYS

Motorin' Munchkins, sponsored by Ganon Preschool, for kids aged 5 and under. Parent/caregiver-supervised playtime in gymnasium with equipment, 9:00 am – 12:00 pm. Info: 613-798-9818, ext. 280.

TUESDAYS

Israeli Folkdancing, learn dances, have fun, no experience necessary. Hillel Academy, 31 Nadolny Sachs Private, 6:30 pm. Info: 613-722-9323.

FRIDAYS

Shabbat Shalom, sponsored by Ganon Preschool, learn about Shabbat through crafts, stories, games and songs. Drop-in program for ages 5 and under. Parent/caregiver must accompany, 9:30 am. Info: 613-798-9818, ext. 280.

WEDNESDAY, APRIL 8

10th Annual Passover Seder, sponsored by Jewish Family Services, abridged service designed for young children and older adults. English with Hebrew blessings. Book for singles or entire families.

Kosher supervision, Central Park Lodge, 2370 Carling Avenue, 7:00 pm. Info: 613-722-2225, ext. 327.

THURSDAY, APRIL 9

Community Second Seder, sponsored by Congregation Beth Shalom. Come see how Cantor Ben-lolo adds a new twist to the Passover Seder, 151 Chapel Street, 6:45 pm. Info: 613-789-3501, ext. 223.

SUNDAY, APRIL 12

Kosher for Passover Dinner, sponsored by Congregation Beth Shalom, 151 Chapel Street, 6:30 pm. Info: 613-789-3501, ext. 223.

MONDAY, APRIL 13

Kosher for Passover Lunch Buffet, sponsored by Congregation Beth Shalom, 151 Chapel Street, 12:00 pm, [also April 14 and 15]. Info: 613-789-3501, ext. 223.

Double Feature, sponsored by the Free Thinking Film Society: "The Monster Among Us" examines the alarming rise of anti-Semitism in Europe; "The Case for Israel" features American lawyer and author Alan

Dershowitz, who argues pointedly in support of Israel. Panel discussion will include Barbara Kay of the National Post. Library and Archives Canada, 395 Wellington Street, 6:30 pm. Info: 613-261-9060.

TUESDAY, APRIL 14

7th Annual CFHU Passover Lunch, sponsored by Canadian Friends of Hebrew University; topic: "Cooperation or Collision? Israeli-Western Post-Election Relations," by keynote speaker retired ambassador Yoram Ettinger, Agudath Israel Congregation, 1400 Coldrey Avenue, 12:00 pm. Info: 613-829-3150.

Seniors' Passover at the Perley, sponsored by Jewish Family Services, abridged service for the elderly, Perley Rideau Veterans Health Centre, 1750 Russell Road, Rideau 2 North Activity Room, 2:00 pm. Info: 613-722-2225, ext. 325.

MONDAY, APRIL 20

Community Yom HaShoah Commemoration with keynote speaker Sarah Niemoeller, free admission, 7:00 pm. Info: 613-798-4696, ext. 255.

TUESDAY, APRIL 21

National Holocaust Remembrance Day Ceremony, sponsored by Yad Vashem, Parliament Hill, 3:00 pm. Info: 416-785-1333.

WEDNESDAY, APRIL 22

Wonderful Wednesdays Seniors' Lunch, sponsored by Jewish Family Services, Congregation Machzikei Hadas, 2310 Virginia Drive, 12:00 pm. Info: 613-722-2225, ext. 325.

THURSDAY, APRIL 23

Yiddish-Speaking Group for Seniors, sponsored by Jewish Family Services, guest speaker Prof. Rebecca Margolis, 2255 Carling Avenue, Suite 300, 10:00 am. Info: 613-722-2225, ext. 325.

SUNDAY, APRIL 26

Hillel Academy Annual Used Book Sale & Agudath Israel Gift Shop Inventory Clearance: book donations being accepted at Hillel Academy or the Agudath Israel back door (ring bell). Event: Agudath Israel Congregation, 1400 Coldrey Avenue, 9:00 am to 4:00 pm (also May 3). Info: 613-828-7701.

Shalom Ottawa, community program on Rogers 22, noon (repeated April 30 at 6:00 pm and May 2 at noon).

COMING SOON

MONDAY, APRIL 27

Yom Hazikaron Ceremony, sponsored by the Vered Israel Cultural Centre and the Embassy of Israel, marking Israel's National Memorial Day in honour of fallen soldiers and victims of terrorism, 7:30 pm. Info: 613-798-9818, ext. 243.

WEDNESDAY, APRIL 29

Yom Ha'Atzmaut 2009, celebrating Israel's 61st birthday, sponsored by the Soloway Jewish Community Centre and the Vered Israel Cultural Centre, Ottawa Civic Centre, 5:00 pm. Info: 613-798-9818, ext. 225.

Unless otherwise noted, activities take place at The Joseph and Rose Ages Family Building, 21 Nadolny Sachs Private.

This information is taken from the community calendar maintained by the Jewish Ottawa InfoCentre. Organizations which would like their events to be listed, no matter where they are to be held, should send the information to InfoCentre coordinator Benita Slemiatycki via e-mail at bslemiatycki@jewishottawa.com or fax at 613-798-4695. She can also be reached by telephone at 613-798-4644. Accurate details must be provided and all events must be open to the Jewish public.

To our investors, it's a happy Passover



This week as we celebrate our freedom from slavery in Egypt, some of us ask: why is the Romspen Fund different from all other investments? Because whether it's good times or bad, investors have never received their monthly distribution at an annualized rate of less than 8.4%.

To our many Jewish customers who are investors in The Romspen Mortgage Investment Fund, we are thankful for your steadfast support and confidence. From Arthur, Mark, Wes, Blake, Shelly and our entire staff, we wish you continued good health and fortune.

Happy Pesach.



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Condolences

Condolences
are extended
to the families of:

Rachel Gould
Zelda Greenberg
Terry Schwarzfeld

May their memory
be a blessing
always.

The CONDOLENCE COLUMN
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For a listing
in this column,
please call
Carolene Preap,
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Voice mail is available.

BULLETIN DEADLINES

APRIL 7 FOR APRIL 27
APRIL 22 FOR MAY 11*
MAY 6 FOR MAY 25
MAY 27 FOR JUNE 15
JUNE 30 FOR JULY 20
JULY 29 FOR AUGUST 17
AUGUST 12 FOR SEPTEMBER 7*

* Community-wide Issue (all dates subject to change)

Readers
and advertisers
are advised
the next edition
of the
Ottawa Jewish Bulletin
will be published
on Monday
April 27, 2009.

The deadline date is
TUESDAY
April 7, 2009.